

First published in 1978, *Reading Greek* has become a best-selling one-year introductory course in ancient Greek for students and adults. It combines the best of modern and traditional language-learning techniques and is used widely in schools, summer schools and universities across the world. It has also been translated into several foreign languages. This volume contains a narrative adapted entirely from ancient authors, including Herodotus, Euripides, Aristophanes and Demosthenes, in order to encourage students rapidly to develop their reading skills. Generous support is provided with vocabulary. At the same time, through the texts and numerous illustrations, students will receive a good introduction to Greek culture, and especially that of Classical Athens. The accompanying *Grammar and Exercises* volume provides full grammatical support together with numerous exercises at different levels, Greek–English and English–Greek vocabularies, a substantial reference grammar and language surveys.

Designed by Phil Treble

Cover illustration: an owl between olive sprays.
The J. Paul Getty Museum, Villa Collection, Malibu,
California. Group of the Floral Nolans (Painter),
Attic red-figure kalpis (detail), c. 480–470 BC, terracotta.

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Reading Greek Text and Vocabulary
SECOND EDITION

CAMBRIDGE

JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

Reading Greek

Text and Vocabulary

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THE JOINT ASSOCIATION OF CLASSICAL TEACHERS' GREEK COURSE

Reading Greek

TEXT AND VOCABULARY

SECOND EDITION

 CAMBRIDGE

Contents

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Foreword

There is one criterion, and one only, by which a course for the learners of a language no longer spoken should be judged: the efficiency and speed with which it brings them to the stage of reading texts in the original language with precision, understanding and enjoyment. The setting-up of the Greek Project by the Joint Association of Classical Teachers was the product of a conviction that it was possible to compose an Ancient Greek course which would satisfy that criterion substantially better than any course already existing.

There would have been little point in such a project if the current decline of Greek in schools had clearly reflected a general, growing and irreversible failure on the part of modern society to respond aesthetically and intellectually to Greek culture; but there has been no such failure of response, for the popularity of Greek literature in translation and of courses in Greek art and history has continued to increase. It seemed to the Joint Association that there was a gap waiting for a bridge. Bridges cost money, and when an appeal for £40,000 was launched at the beginning of 1974 by Dr Michael Ramsey and others it was legitimate to wonder how the cause of Greek would fare in competition with louder claims. But the optimists were justified: by November £63,000 had been contributed, a sum which more than compensated for the effect of inflation after the original costing of the project, and in 1976 an appeal for the money required for a fourth and final year of work brought in more than £15,000. Gratitude is due to hundreds of individuals, to many schools, colleges, institutions and trusts, and in particular to the Leverhulme Trust Fund, the Ernest Cook Trust and the Cambridge University Faculty of Classics.

It would not have been difficult to compile yet another systematic descriptive grammar of Greek and interleave it with exercises which would test the learner's progress through grammar stage by stage. Nor would it have been difficult to confront the learner with an anthology of Greek literature, translate most of it for him, offer from time to time some grammatical rules-of-thumb and inspire him with the hope that he would get the hang of the language and eventually pick up the 'gist' or the 'essentials' of any Greek text.

Anyone who learns Greek by the first of those two ways will take a very long time to reach the point of reading a genuine Greek text; on the way he will have acquired much more grammatical knowledge than he needs and much less knowledge than he needs of Greek thought and feeling. The technique of compiling a descriptive grammar for reference purposes and the technique of

introducing a learner to a language are utterly different, as teachers of modern languages know.

The notion that one can get the gist of alien texts simply by reading a lot of them with the help of translations but without careful linguistic guidance is equally illusory. We can indeed hope to understand much of what is said to us in a modern language if we are put into an environment in which we hear it all day; but our progress depends on our being an ingredient of the situation in which the words are uttered and on the readiness of the native speaker to repeat, simplify, slow down and supplement language by signs and gestures. Our relationship to Greek authors is different; if we tackle Platonic argument or tragic dialogue with only a hazy idea of grammar the chances of misunderstanding – not marginal, but total misunderstanding – are very high.

The Project course has been composed and scrutinised by people who care most about what works best and do not use ‘traditional’ or ‘modern’ as complimentary or derogatory terms. In the earlier sections the commonest words and constructions preponderate, and the sentences are short; but the sentence-structure has not been anglicised, and the test of frequency has not been so rigorously applied to the admission of vocabulary and idiom as to bleach all colour out of the language. At the start the Greek text is modern composition, though its subject-matter is derived from Greek sources, but the voices of Plato and Aristophanes soon begin to be heard, and thereafter modern composers are edged out as the ancient authors, progressively less rewritten to suit the beginner’s limitations, take over. The content of the text is determined as seldom as possible by linguistic tidiness and as often as possible by the need to acquaint the adult and near-adult learner directly with the characteristic features of Greek culture.

Not everyone thinks that it is right to make up Greek or to adapt original texts. There is nothing, in any language course, that everyone thinks is right. The Project Team, the Steering Committee and the Advisory Panel have been compelled repeatedly to take decisions – sometimes against the judgment of a minority, but never without patient and friendly discussion – which will incur criticism. Critics are asked to reflect that the combined class-room, lecture-room and tutorial experience of Team, Committee and Panel is not only considerable but also very varied; that successive drafts, having been tested in the JACT Summer School and elsewhere, in this country and in the United States, have been constantly revised in the light of what emerged from the testing; and that in language-learning occasions may arise on which one man’s succulent meat is another man’s cold cabbage. The Team has been from first to last imaginative and resourceful, prompt and cheerful in response to criticism and unfailingly resilient in the face of technical difficulties. They have produced a course which they have many good reasons to believe will prove, for the majority of learners, a straighter and shorter path than any other into Greek literature as the Greeks themselves knew it.

K.J. Dover

Preface to the second edition

The Joint Association of Classical Teachers’ Greek Course *Reading Greek* has been written for beginners in the upper school, at university and in adult education. Its aim is to enable students to read fifth- and fourth-century Attic Greek, Homer and Herodotus, with some fluency and intelligence in one to two years. It consists of a continuous, graded Greek text, adapted from original sources (contained in *Reading Greek [Text, with vocabularies]*), coupled with a grammar book (*Reading Greek [Grammar and Exercises]*) which runs in phase with the text.

Method

The two books are to be used in conjunction.

Stage One (using the *Text* and running vocabularies) With the help of the teacher and accompanying vocabularies, read and translate the Greek in the *Text* up to the point in the *Grammar* book where grammatical explanations for those sections begin. The text has been written to encourage beginners to read with increasing fluency and confidence. The running vocabularies are so written as to enable students to read ahead out of class once the main grammatical principles have been established. It is vital to encourage students to do this.

Stage Two Ensure that the learning vocabularies have been mastered.

Stage Three Turn to the running Grammar, which lays out and explains clearly and practically the relevant grammar which should now be learnt.

Stage Four Do as many of the Exercises as the teacher considers necessary to clarify and reinforce the grammar. When all this has been done, the student should be able to tackle successfully the Test Exercise as an unseen.

Then return to the *Text* and repeat the process. As the student progresses, adaptation of the *Text* lessens until wholly unadapted Greek is being read.

At the back of the *Grammar* is a Reference Grammar which summarises the material in the running Grammar, Language Surveys which review and expand upon the features met in the running Grammar, Vocabularies and various indices.

The use of the Course

It is essential that students should be encouraged to read the *Text* with as much speed – consonant with accurate understanding – as possible. The amount of

reading given, its controlled gradient and the very full vocabulary help should all further this end. The Grammar and Exercises contain the detailed linguistic work needed to clinch the grammatical lessons of the *Text*.

The design of the Course makes it ideal for students who can spend only a short time with their teachers each week. Because there is a great deal of carefully graded reading, supported by full vocabulary help, such students will find plenty of reading which they can do on their own.

Independent learners

Students working on their own will be helped through the course by *An Independent Study Guide to Reading Greek* (second edition, 2008).

Further help

Peter Jones, *Learn Ancient Greek* (Duckworth/Barnes and Noble, 1998) is a very simple self-teach introduction to the basics of ancient Greek which has proved a useful 'starter' course for *Reading Greek*.

The following two inexpensive Oxford paperbacks are highly recommended.

James Morwood and John Taylor (eds.), *Pocket Oxford Classical Greek Dictionary* (Oxford 2002).

James Morwood, *Oxford Grammar of Classical Greek* (Oxford 2001).

After Reading Greek

Reading Greek prepares students to read mainstream fifth- and fourth-century Attic, Homer and Herodotus.

The second part of the Course consists of three volumes - two texts (fully illustrated) and a vocabulary - again published by Cambridge University Press under the general rubric of 'The Joint Association of Classical Teachers' Greek Course' series. Each text consists of 600-900 line selections from major classical authors, with facing-page vocabulary and notes:

A World of Heroes (1979): Homer, Herodotus, and Sophocles.

The Intellectual Revolution (1980): Euripides, Thucydides and Plato.

Greek Vocabulary (1980): this slim volume contains all the vocabulary not glossed on the facing pages of the above texts.

The success of *Reading Greek* has generated demand for further texts in the series, all with notes and facing-page vocabularies, and fully illustrated. These too are designed to follow on immediately after *Reading Greek*:

The Triumph of Odysseus (1996): Homer's *Odyssey* 21–22 (complete).

New Testament Greek: A Reader (2001).

A Greek Anthology (2002): extracts from over a thousand years of Greek literature.

***The World of Athens* (second edition, 2008)**

Published in 1984 and now completely revised in the light of recent scholarship by Professor Robin Osborne (King's College Cambridge), *The World of Athens*

provides an up-to-date, fully illustrated and clearly-written introduction to the history, culture and society of classical Athens. It deals with all the issues raised in the *Text of Reading Greek*. Cross-references to *The World of Athens* (second edition) will be found throughout the *Text*. From time to time we also quote extracts from *WoAⁱⁱ*, adjusted to fit the context or with additional relevant material. *WoAⁱⁱ*'s conventions of spelling have been brought into line with RG's in these casts.

Acknowledgements to the original edition of *Reading Greek* (1978)

Reading Greek was developed by a Project Team (Dr P.V. Jones, Dr K.C. Sidwell and Miss F.E. Corrie) under the guidance of a Steering Committee and Advisory Panel made up as follows:

Steering Committee: Professor J.P.A. Gould (Bristol University) (Chairman); M.G. Balme (Harrow School); R.M. Griffin (Manchester Grammar School); Dr J.T. Killen (Joint Treasurer, Jesus College, Cambridge); Sir Desmond Lee (Joint Treasurer, President, Hughes Hall, Cambridge); A.C.F. Verity (Headmaster, Leeds Grammar School); Miss E.P. Story (Hughes Hall, Cambridge).

Advisory Panel: G.L. Cawkwell (University College, Oxford); Dr J. Chadwick (Downing College, Cambridge); Professor A. Morpurgo Davies (Somerville College, Oxford); Sir Kenneth Dover (President, Corpus Christi College, Oxford); Professor E.W. Handley (University College, London); B.W. Kay (HMI); Dr A.H. Sommerstein (Nottingham University); Dr B. Sparkes (Southampton University); G. Suggitt (Headmaster, Stratton School); A.F. Turberfield (HMI). The Committee and Panel met in full session three times a year during the period 1974-8 while the Course was being developed, but also divided up into sub-committees to give specific help to the Project Team on certain aspects of the Course, as follows:

Text: K.J.D.; E.W.H.

Grammar: J.C.; A.M.D.; A.H.S. (who, with K.J.D., have kindly made individual contributions to the Reference Grammar and Language Surveys).

Exercises: M.G.B.; R.M.G.; A.C.F.V.

Background: G.L.C.; J.P.A.G.; B.S.

Dissemination: B.W.K.; H.D.P.L.; E.P.S.; G.S.; A.F.T.

We have also been guided by a number of overseas scholars who have used, or given advice on, the Course, as follows:

J.A. Barsby (Dunedin, New Zealand); S. Ebbesen (Copenhagen, Denmark); B. Gollan (Queensland, Australia); Professor A.S. Henry (Monash, Australia); Drs D. Sieswerda (Holland); Professor H.A. Thompson (Princeton, U.S.A.).

We would like to stress the immense debt of gratitude which we all owe to the Steering Committee, Advisory Panel and our overseas advisers. But we would also like to make it clear that the final decisions about every aspect of the Course and any errors of omission and commission are the sole responsibility of the Team.

We gratefully acknowledge the help and advice of Professor D. W. Packard (Chapel Hill, N. Carolina, U.S.A.) on the use of the computer in analysing and

printing Greek; and of Dr John Dawson of the Cambridge University Literary and Linguistic Computing Laboratory, who made available to us the resources of the Computer Centre for printing and analysing draft material in the early stages of the Project.

We have learnt a great deal from members of the Team who produced the Cambridge Latin Course, and are extremely grateful to them for help, especially in the early stages of the Project. If we have produced a Course which takes a more traditional view of language-learning, our debt to many of the principles and much of the practice which the C.L.C. first advocated is still very great.

Finally, our best thanks go to all the teachers in schools, universities and adult education centres both in the U.K. and overseas who used and criticised draft materials. We owe an especial debt of thanks to the organisers of the J.A.C.T. Greek Summer School in Cheltenham, who allowed us to use our material at the School for the three years while the Course was being developed.

Peter V. Jones (Director)

Keith C. Sidwell (Second Writer)

Frances E. Corrie (Research Assistant)

The second edition of *Reading Greek* (2007)

The main features of the revised course

Reading Greek was originally written on the assumption that its users would know Latin. *Tempora mutantur* – it has now been revised on the assumption that they do not, and in the light of the experiences of those using the course over nearly thirty years. While the overall structure of the course and its reading matter remain the same, the most important changes are:

Text

1. The running and learning vocabularies are now in the *Text*, on the same pages as the Greek to which they refer. The *Text* also has the total Greek-English Learning Vocabulary at the back, as does the *Grammar*.
2. There are indications throughout the *Text* of what grammatical material is being introduced and at what point; and there are cross-references to the sections of *The World of Athens* (second edition) relevant to the story-line and issues under discussion.

As a result of these changes, the Text can now act as a stand-alone 'revision' reader for anyone who has a basic grasp of ancient Greek, whatever beginners' course they have used. The second half of the Text in particular, starting with its carefully adapted extracts from the extremely important legal speech

against the woman Neaira and leading on to Plato and an introduction to the dialects of Herodotus and Homer; makes an ideal introduction to some superb literature and central social, cultural, historical and philosophical issues relating to the ancient Greek world.

3. Various aspects of the cultural and historical background of the *Text* are discussed from time to time *in situ*.
4. The original Section Five has been split into two sections, Five and Six. As a result, there are now twenty sections to the course.

Grammar

The *Grammar* has been completely re-written and re-designed. The aim has been to make its lay-out and content more user-friendly:

1. There is an introduction to some basics of English grammar and its terminology, and its relation to ancient Greek.
2. Explanations are clearer and fuller, composed for those who have never learnt an inflected language, and the lay-out more generous on the eye.
3. Brief, usually one-word, *Exercises* accompany the explanations of each new item of grammar. *If the teacher so chooses*, these can be used to provide instant feed-back on the student's grasp of the new material.
4. Declensions go down, not across, the page and the 'shading' of cases has been abandoned.

Acknowledgements

The revision was conducted under the aegis of a sub-committee of the Joint Association of Classical Teachers' Greek Committee, the body that invented the idea of the Project and oversaw it from its inception in 1974. The sub-committee consisted of Professor David Langslow (University of Manchester, chairman), Dr Peter Jones (Course Director), Dr Andrew Morrison (University of Manchester), James Morwood (Wadham College, Oxford), Dr James Robson (Open University), Dr John Taylor (Tonbridge School), Dr Naoko Yamagata (Open University), Dr James Clarkson (Jesus College, Cambridge) and Adrian Spooner (Management Consultant).

The sub-committee met roughly once a term for two years and took decisions that affected every aspect of the second edition. It concentrated particularly on the *Grammar*. Sections 1–2 were revised in the first instance by Dr Andrew Morrison, Sections 3–9 by Dr James Robson and Sections 10–20 by Dr Peter Jones, while the Language Surveys were revised by Professor David Langslow. Members of the sub-committee read and commented on virtually everything. Professor Brian Sparkes (University of Southampton) again advised on the illustrations. We are grateful to the students and tutors at the 2006 JACT Greek Summer School in Bryanston for giving a thorough testing to the first half of the revised course in draft form, especially to Anthony Bowen (Jesus College, Cambridge); and to Dr Janet Watson for work on the proofs.

Cambridge University Press has given its full backing to the revision. Dr Michael Sharp patiently discussed and met with most of our requests, Peter

Ducker solved the complicated design problems with elegance and ingenuity and Dr Caroline Murray expertly oversaw the computerisation of the text.

Dr Peter Jones as Director carries final responsibility for this second edition.

Peter Jones
Newcastle on Tyne
September 2006

Notes on illustrations

- p. 3 top Map showing the route from Byzantium to Athens.
- p. 3 bottom View of the Acropolis of Athens from the south-west. On the left are the Propylaia and small Nike temple; over the brow in the centre is the Erekhtheion with the Parthenon standing out at the southern edge. Photo: Alison Frantz (AT 71). Courtesy of the American School of Classical Studies at Athens.
- p. 5 Detail of a merchant vessel taken from the same cup depicted on p. 7.
- p. 7 Attic black-figure cup depicting a merchant vessel on the left and a two-level warship on the right. The merchant vessel is round and capacious and powered by sails; the warship is sleek and low and propelled by oars or sail. Late sixth century BC. London, British Museum (B 436). © The Trustees of the British Museum.
- p. 11 left Detail of an Attic red-figure Nolan amphora, attributed to the Oionokles Painter, showing Herakles destroying the house of Syleus; he puts his axe to a fallen capital. Syleus of Lydia usually forced passing strangers to dig his vineyard; Herakles uprooted his vines and/or tore down his house. Second quarter of the fifth century BC. Paris, Louvre (G 210). Photo: RMN – Hervé Lewandowski.
- p. 11 right Detail of an Attic black-figure oinokhoe, attributed to the Keyside Class, showing a ship with one man standing on the prow and others in the forepart of the ship – the subject is uncertain. That the ship is not coming to land is shown by the raised mast and sail and by the fact that ships were beached stern first. Late sixth century BC. London, British Museum (B 508). © The Trustees of the British Museum.
- p. 16 Attic red-figure amphora of Panathenaic shape, attributed to the Kleophrades Painter, depicting Poseidon with some of the attributes of his realm: a trident and a fish. Poseidon is depicted as a mature man with beard and long hair. Early fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2164)/Jutta Tietz-Glagow.
- p. 19 Attic red-figure neck-amphora, attributed to the Kleophrades Painter, depicting an rhapsode on a platform. He stands with

his staff held prominently in front of him, and the painter has added words in front of his mouth – ‘Once upon a time in Tyrins [sic] ...’ – most likely the beginning of an epic in hexameters. Early fifth century BC. London, British Museum (E 270). © The Trustees of the British Museum.

p. 22 left Attic red-figure skyphos, attributed to a follower of Douris, depicting a Persian seated on a rock, his right hand stretched out to his large wicker shield. He wears an outfit that is furnished with trousers and long sleeves, and has a soft hat (*tiara*) on his head. This is one of a number of representations of Persians that seem to have been influenced by the contacts of the early fifth century. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3156).

p. 22 right Interior design of an Attic red-figure cup, attributed to the Triptolemos Painter, depicting a fight between a Greek and a Persian. A contrast is made between the outfit of the Greek warrior (bronze helmet, greaves and breast-plate) and the Persian trouser-suit. Both warriors wield curved swords, but the Greek has a shield and the Persian a bow and quiver. First quarter of the fifth century BC. Edinburgh, National Museums of Scotland (1887.213). © The Trustees of the National Museums of Scotland.

p. 24 Carved frieze from the ‘Treasury’ of the Palace at Persepolis. On a platform in the centre sits Dareios enthroned with Xerxes behind him. He is giving an audience to a Median official who is making a gesture of respect; in front of him are two incense burners. The poles of the now missing baldacchino separate the armed guards from the central characters. Behind Xerxes stand two high court officials. Much of the architecture and sculpture of the palace at Persepolis betrays the influence and the hand of Greek craftsmen. Early fifth century BC. Teheran, Archaeological Museum. Photo copyright The Oriental Institute Museum, Chicago, all rights reserved.

p. 26 Design on an Attic black-figure plate, attributed to Psiax, depicting a trumpeter, hand on hip, trumpet held high, blowing a summons. The trumpeter is dressed in armour. Last quarter of the sixth century BC. London, British Museum (B 590). © The Trustees of the British Museum.

p. 28 Map of Athens and Salamis.

p. 32 Interior design of an Attic red-figure cup depicting a warrior wearing a loin-cloth and greaves and carrying a shield, helmet and spear. The warrior runs to the right but looks left; is he fleeing from the fight? The painter, Skythes (‘Skythian’), tends to have a humourous view on life. Last quarter of the sixth century BC. Paris, Louvre (CA 1527). Photo: RMN.

- p. 38 left Map of Athens and the harbours at Periaieus
- p. 38 right Detail of an Attic red-figure oinokhoe depicting a young man in front of an altar pouring a libation from a shallow bowl. First quarter of the fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. Kä 423. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 40 Bronze figurine of Zeus making ready to hurl his thunderbolt. The workmanship is most likely Corinthian. Second quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (10561)/Christa Begall.
- p. 42 Detail of Attic black-figure one-handled kantharos showing a man lying on his bier. The woman (painted white) had the duty of preparing the body for burial, and the men now come to pay their respects and to join in the lamentation. London, British Museum (1899.7-21.1). © The Trustees of the British Museum.
- p. 46 Drawing of the sanctuary of the Twelve Gods in the centre of Athens. Situated near the northern edge of the Agora, this sanctuary, consisting of an altar within a fenced area, was a place of refuge and the point from which distances to other parts of Greece were measured. The sanctuary was founded by the younger Peisistratos in the year of his archonship, 522/1 BC.
- p. 52 left Attic red-figure skyphos, attributed to the Euaiion Painter, depicting Theseus in a cloak and traveling hat. He carries two spears. Sinis, the pine-bender, is shown on the other side of the skyphos, seated under a tree and holding a club. This is one of Theseus' adventures on his way from Troizen to Athens. Mid-fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (F 2580)/Jutta Tietz-Glagow.
- p. 52 right Detail of an Attic red-figure pelike, attributed to a painter who is a bad imitation of the Chicago Painter, showing Telephos, king of the Mysians, who has seized the infant Orestes as hostage and has taken refuge on an altar as a suppliant. His bandaged left thigh indicates the place of the wound inflicted by Achilles' spear. Agamemnon (not shown) faces him on the left. Second quarter of the fifth century BC. London, British Museum (E 382). © The Trustees of the British Museum.
- p. 53 left Bronze figurine of a horse, part of a chariot team of four. The harness is particularly clear, showing the bit with curved cheek-piece and the collar to which the traces were fastened. Second quarter of the fifth century BC. Olympia, Museum. Photo: DAI Athen (Olympia 1808).
- p. 53 right A selection of Athenian silver coins of various denominations. Cambridge, Fitzwilliam Museum. Reproduced by permission of the Syndics of the Fitzwilliam Museum.

- p. 57 A clay lamp with lighted wick. This small container for oil could supply light for 2-3 hours and burn brighter than a candle. Athens, Agora Museum (L 4137). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 61 These two oven-bells were pre-heated and placed over already prepared dough; they were also used as fire extinguishers. C. 500 BC (left) and c. 400 BC (right). Athens, Agora Museum (P 8862 and P 10133). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 left A pair of model clay travelling boots found in an Early Geometric cremation grave of a woman. Athens, Agora Museum (P 19429). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 64 right Detail of an Attic red-figure amphora, attributed to the Painter of the Munich Amphora, depicting a pair of boots on a small footstool under a table; above the table a man reclines on a couch. Early fifth century BC. Munich, Antikensammlung (2303). Photo: Hirmer Fotoarchiv.
- p. 72 View of Delphi facing south-east. The fourth-century version of Apollo's temple lies beyond the theatre in the foreground. Photo: Alison Frantz (ST 1b). Courtesy of the American School of Classical Studies at Athens.
- p. 73 Detail of an Attic red-figure volute-krater, attributed to the Kleophon Painter and found at Spina in Italy, depicting a procession to Apollo at Delphi. Apollo is seated at the right on a throne raised on a platform. The setting is a temple represented by four columns of the Doric order. Apollo's attributes consist of a laurel branch and crown, and a quiver and bow on the wall; the Delphic location is given by the naval stone and tripod in front of the columns. An official waits for the procession to arrive; it is headed by a young girl in festal robe carrying a sacrificial basket (*kanoura*) on her head. Third quarter of the fifth century BC. Museo Archeologico Nazionale di Ferrara (T 57C VP).
- p. 76 left The pedestal of an Attic marble votive relief showing a cobbler's shop with men and a child at work. The inscription which starts below this scene indicates that the dedication is by a cobbler Dionysios and his children to the hero Kallistephanos. The main relief above the pedestal is not preserved. Mid-fourth century BC. Athens, Agora Museum (I 7396). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 76 right East Greek (Samian?) rock crystal with an intaglio design of a helmet-maker seated on a stool tapping the crown of the helmet

- p. 81 with a small hammer. It is a popular motif in gem carving. Late sixth century BC. Munich, Staatliche Münzsammlung (36246). Interior design on an Attic red-figure cup depicting a seated man with tablets and stylus, no doubt correcting the exercise of the boy who stands in front of him. A flute case hangs on the wall. Early fifth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. BS 465. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 83 The decorated head of a gold comb from the Solokha barrow near the Lower Dnieper. Above a row of recumbent lions is a scene of combat between two soldiers on foot and one on horseback. The arms and armour are a mixture of Greek and Scythian equipment, and like many objects from Scythian tombs, the comb was likely made by a Greek craftsman living in Panticapaeum. Late fifth to early fourth century BC. The State Hermitage Museum, St Petersburg (Dn. 1913.1/1).
- p. 84 Detail of a red-figure pelike depicting an Amazon on horseback; she is in combat most likely with Theseus. She wears trousers, a top with long sleeves, and a soft hat. Her weapon is a spear; other depictions also include a lunate shield and a bow and quiver. Amazons were a popular subject in Greek art and are usually dressed in a vaguely Eastern costume. Syracuse, Museo Archeologico Regionale "Paolo Orsi" (inv. 9317). C. 440 BC. Photo: Hirmer Fotoarchiv.
- p. 88 A terracotta group of two actors taking part in an Athenian comedy of the mid-fourth century BC. They wear short tunics and the stylised masks of a slave and young (but bearded) man; they are out on a spree. Second quarter of the fourth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (8405)/Johannes Laurentius.
- p. 90 Detail of an Attic red-figure khouss depicting a bearded man in festal robe pointing to a sacrificial basket (*kanoun*) held by a second figure. The setting is a smithy, with the furnace at the right and an anvil between the two figures. There is more than a touch of caricature about the scene. C. 400 BC. Athens, Agora Museum (P 15210). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 92 Sketch-plan of Athens about 425 BC.
- p. 102 Detail of an Attic red-figure pelike, attributed to the Kleophon Painter, depicting a maenad beating a tambourine as she leads the return of Hephaistos. Third quarter of the fifth century BC. Munich, Antikensammlung (2361). Photo: Hirmer Fotoarchiv.
- p. 103 Detail of the interior of an Attic red-figure cup, attributed to the Penthesilea Painter, showing a youth standing before another

- p. 105 left who is seated with a lyre. Above their heads is the inscription 'The boy is handsome' (*kalos*), a popular comment whether in this general form or with a particular name substituted. Second quarter of the fifth century BC. Hamburg, Museum für Kunst und Gewerbe (1900.164).
- p. 105 right Interior design of an Attic red-figure cup, attributed to the Antiphon Painter, depicting a she-ass with a wooden-framed pack saddle. The ass, which was the usual pack animal, has no bit or mouthpiece. C. 480 BC. Boston, Museum of Fine Arts (10.199). James Fund and Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 110 left Attic red-figure pelike, attributed to a painter near the Göttingen Painter, depicting Odysseus escaping under a ram. He is in armour and wields a sword; he clings on but the lines across the animal make allusion to the tying of his comrades. No Cyclops is shown; the story was so well known and distinctive that it could be presented in extract. C. 490-480 BC. Boston, Museum of Fine Arts (61.384). Anonymous gift in memory of Lacey D. Caskey. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 110 right Modern replicas of an Athenian water-clock (*klepsydra*) used for timing speeches in the lawcourts. A plug in the bronze tube at the base of the bowl was released at the start of a speech. The two *khis* indicate that the bowl held two *khoes* (6.4 litres), and the bowl was emptied in six minutes. The name *Antiochidios*, meaning 'belonging to the Antiochis tribe', may indicate that this bowl was used when the tribe was presiding in the Council chamber (*Bouleuterion*). Athens, Agora Museum (P 2084). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 110 right Interior design of an Attic red-figure cup, attributed to the Foundry Painter, depicting a reveller, with a scarf around his head, a cloak over his shoulders and a stick under his armpit, relieving himself into a jug. First quarter of the fifth century BC. © bpk, Berlin, 2006/Antikensammlung, SMB (VI 3198).
- p. 111 left Interior design of an Attic red-figure cup, attributed to Onesimos, depicting a balding man picking his way along with a basket and stick in his left hand and a bucket (*kados*), most likely of bronze, in his right. The garland round his temples proclaims him as a reveller. First quarter of the fifth century BC. Boston, Museum of Fine Arts (95.29). Catharine Page Perkins Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 111 right A clay bucket (*kados*) used for drawing water from the well, as opposed to the water-jar (*hydria*) which was used at the fountain. On the shoulder of this bucket the words 'I am a *kados*' have

- p. 112 been scratched; it is usual for objects to be given the power of speech in such inscriptions. The word *kalos* has also been scratched, as though the bucket were calling itself ‘handsome’. Late sixth century BC. Photo: DAI Athen (Kerameikos 7357).
- p. 114 The trial of Labes from a modern Greek production of Aristophanes’ *Wasps*. Courtesy of D. H. Harrisades and the National Tourism Organisation of Greece.
- p. 117 A selection of ordinary Athenian kitchen equipment: a casserole on a deep firebox, a barrel cooker and a brazier. Fifth and fourth centuries BC. Athens, Agora Museum (P 2306 on 16521, P 16512 on 16520, P 2362). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.
- p. 126 Boiotian terracotta figurine of a woman grating stuff into a mixing bowl. Early fifth century BC. Boston, Museum of Fine Arts (01.7783). Museum purchase with funds donated by contributors. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 128 left Detail of an Attic red-figure skyphos, attributed to the Brygos Painter, depicting a reveler and a courtesan (*hetaira*). Early fifth century BC. Paris, Louvre (G 156). Photo: RMN – Chuzeville.
- p. 128 right Interior of an Attic red-figure cup, attributed to Onesimos, depicting a balding man at a party inviting a courtesan (*hetaira*) to disrobe. The man wears shoes and holds his walking stick; a basket and a lyre are in the background. First quarter of the fifth century BC. London, British Museum (E 44). © The Trustees of the British Museum.
- p. 130 Detail of an Attic red-figure cup, attributed to Makron, with a reveler and a courtesan (*hetaira*) together on a couch. First quarter of the fifth century BC. New York, The Metropolitan Museum of Art, Rogers Fund, 1920 (20.246). Image © The Metropolitan Museum of Art.
- p. 133 Drawing of the Athenian Agora from the north-west.
- p. 136 Attic red-figure plate, attributed to Epiketos, depicting an archer drawing a bow from his quiver as he turns his head to the right to face his unseen pursuer. He wears an ‘Oriental’ suit with long sleeves and trousers and a high-crowned Scythian cap. Last quarter of the sixth century BC. London, British Museum (E 135). © The Trustees of the British Museum.
- p. 136 Interior of an Attic red-figure cup, in the manner of the Antiphon Painter, depicting a youth holding a cup in his left hand and a ladle in his right. Behind him stands a mixing-bowl with a wine-cooler set inside. The garland in his hair is a further indication that this is an extract from a party. First quarter of the fifth century BC. Compiègne, Musée Vivenel (inv. 1102).

- p. 138 Attic red-figure cup, attributed to the Amphitrite Painter, depicting a bridegroom leading his bride towards their home. The bride, who is as usual veiled, is followed by a woman with a torch, whilst on the left the house is represented by a door and a column within which stands the groom’s mother also holding torches. A young man serenades the couple on the lyre. This may be a version of the wedding of Peleus and Thetis. Second quarter of the fifth century BC. © bpk, Berlin, 2006/ Antikensammlung, SMB (F 2530)/Jutta Tietz-Glagow.
- p. 144 The agora area of Athens, with the ‘Hephaisteion’ on the far left and the Acropolis on the far right. The long building in the centre is the recently rebuilt Stoa of Attalos, originally erected in the middle of the second century BC; it then formed the east side of the agora. The west side was below the hill on which the ‘Hephaisteion’ stood. The lawcourts lay in and around this area. In the middle distance rises the peak of Lykabettos and on the right the range of Hymettos. Photo: DAI Athen.
- p. 148 Reconstructed drawing of the monument of the Eponymous Heroes. This consisted of a row of statues of the ‘patrons’ of the ten tribes into which Athens and Attica were divided by Kleisthenes at the close of the sixth century BC. The base of the monument was used for the display of drafts of proposed new laws, notices of lawsuits and lists for military service. Courtesy of the American School of Classical Studies at Athens.
- p. 152 Detail of an Attic red-figure plaque, found at Eleusis, showing extracts from the Eleusinian cult. Precise interpretation of the scenes is not sure, but Demeter may be represented twice at the right side with Persephone by her side in the upper level and Iakkhos facing her with torches on the lower level. The figures on the left may be initiates approaching. An inscription on the plaque says that it was dedicated to the goddesses by Niinnion, perhaps the courtesan Nannion of that period. Mid-fourth century BC. Athens, National Archaeological Museum (inv. 11036).
- p. 155 Official voting discs found in the Athenian Agora. Each juror was given two discs, one with solid hub (for acquittal), one with hollow hub (for condemnation); by placing thumb and forefinger over the hubs the juror could make his vote without revealing his preference. Some discs carry the inscription ‘Official ballot’, some a letter in relief, perhaps to indicate the jury-section. A less sophisticated system of pebbles (*psophoi*) was in operation before the fourth century BC. Athens, Agora Museum (B 1056, 146, 728, 1058, 1055). Photo courtesy of the American School of Classical Studies at Athens, Agora Excavations.

- p. 156 Attic red-figure cup, attributed to the Brygos Painter, depicting a symposium in progress. The men recline on couches; one girl plays the pipes while another prepares to give a cup of wine to one of the men. A youth holds a lyre by a column, an indication of an indoor scene. Baskets hang on the wall. First quarter of the fifth century BC. London, British Museum (E 68). © The Trustees of the British Museum.
- p. 162 Detail of rolled-out drawing of Attic black-figure lekythos, attributed to the Amasis Painter, depicting women at work spinning, preparing wool and weaving. The lekythos may have been a wedding present to a bride. Mid-sixth century BC. New York, The Metropolitan Museum of Art, Fletcher Fund, 1931 (31.11.10). Image © The Metropolitan Museum of Art.
- p. 174 The side-reliefs of a marble altar frame (?), the so-called Ludovisi Throne. A contrast is made between the veiled woman at the incense-burner and the naked flute-girl. The purpose, meaning and place of manufacture are all in doubt. Second quarter of the fifth century BC. Rome, Museo Nazionale Romano (inv. 8670). Photo: Alinari Archives, Florence.
- p. 183 Detail of an Attic red-figure onos (used in wool-working), attributed to the Eretria Painter, depicting preparations for the wedding of Alkestis (on the right). She is pictured at the entrance to her bridal chamber, and her friends fill a loutrophoros with myrtle (centre) and lebetes gamikoi with sprigs (left), both types of vase connected with the wedding ceremony. Two other friends play with a pet bird. The object may have been a wedding present to a bride. Third quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1629).
- p. 187 Detail of an Apulian red-figure loutrophoros depicting Alkestis surrounded by her children and with her husband Admetos on the left. The white-haired woman on the right may be Admetos' mother or nurse; the old man is the children's tutor (*paidagogos*). This is one of the finest of the South Italian treatments of tragic themes. Mid-fourth century BC. Antikenmuseum Basel und Sammlung Ludwig, Inv. S 21. Photo: Andreas F. Vögelin and Claire Niggli.
- p. 189 Attic red-figure cup, attributed to the Panaitios Painter, depicting a brawl between revellers. C. 480 BC. The State Hermitage Museum, St Petersburg (B-2100).
- p. 204 Drawn reconstruction of a country house near Vari in Attica. From *Annual of the British School at Athens* 68 (1973), 355–452.
- p. 205 A bronze hydria. Third quarter of the fifth century BC. Cambridge, Mass., Fogg Museum (1949.89). Reproduced courtesy of the Trustees of the Harvard University Art Museums.

- p. 207 Detail of an Attic red-figure pelike depicting a young man carrying a couch and a small table in preparation for a party. Oxford, Ashmolean Museum (AN 1890.29 (V 282)).
- p. 209 Attic red-figure skyphos showing a rare 'still-life' scene of household equipment: lampstand and buckets, casserole and grill, and chest, basket, wine jar and jug. The J. Paul Getty Museum, Villa Collection, Malibu, California (86.AE.265).
- p. 214 Detail of an Attic red-figure calyx-krater, attributed to the Dinos Painter, depicting Prometheus and satyrs. He is giving them the gift of fire which they take with their torches from Prometheus' fennel stalk (*narthex*). Prometheus' name is written by him, and the satyrs are named Komos, Sikinnis and Simos. The inspiration for the scene (and others like it) may have come from Aeschylus' satyr-play *Prometheus Pyrkaios*. Last quarter of the fifth century BC. Oxford, Ashmolean Museum (1937.983)
- p. 222 Attic black-figure ovoid neck-amphora, attributed to the Affector, depicting Zeus enthroned on the left sending Hermes on a mission. Hermes is dressed in his winged boots and his traveling hat and holds his caduceus. Third quarter of the sixth century BC. Oxford, Ashmolean Museum (G 268/V 509).
- p. 224 Attic red-figure amphora, attributed to Myson, depicting Croesus seated on his funeral pyre. His royal status is shown by his throne and scepter. He pours a libation from a dish (*phiale*) whilst Euthymos (his name is written by him) sets fire to the timber. C. 500 BC. Paris, Louvre (G 197). Photo: RMN – Hervé Lewandowski.
- p. 227 Map of Greece and Asia Minor showing Mysian Olympus, the site of the boar hunt in which Croesus' son is killed.
- p. 238 Attic red-figure dinos, attributed to the Agrigento Painter, depicting a boar hunt. This may be a version of the Calydonian boar hunt, for although Atalante is not present and none of the participants is named, one hunter wields a battle-axe which comes to be associated with Ankaios. Second quarter of the fifth century BC. Athens, National Archaeological Museum (inv. 1489).
- p. 242 Attic red-figure neck-amphora, attributed to the Nausikaa Painter, depicting Odysseus appearing from behind a tree on which Nausikaa and her companions have spread the washing. He holds a branch in each hand and looks suitably disheveled. Athene stands between him and Nausikaa who looks back as she runs away with her companions. Third quarter of the fifth century BC. Munich, Antikensammlung (2322).
- p. 245 Attic red-figure stamnos, attributed to the Siren Painter, depicting Odysseus and the sirens. Odysseus is tied to the mast, and

- his companions' ears are presumably stopped with wax, as the singing sirens are having no effect. In mortification one of the sirens is falling to her death from her perching place on the rocks. First quarter of the fifth century BC. London, British Museum (E 440). © The Trustees of the British Museum.
- p. 247 Detail of an Attic black-figure oinokhoe, attributed to the Burgon Group, depicting two youths and a man in a cart drawn by mules. Second quarter of the sixth century BC. London, British Museum (B 485). © The Trustees of the British Museum.
- p. 255 Lid of an Attic red-figure pyxis, attributed to Aison, depicting Odysseus appearing before Nausikaa and her companions with Athene to assist, c. 420 BC. Boston, Museum of Fine Arts (04.18a-b). Henry Lillie Pierce Fund. Photograph © 2006, Museum of Fine Arts, Boston.
- p. 257 left Attic red-figure lekythos attributed to Oreithia Painter depicting Artemis with bow and libation dish (*phiale*): a fawn makes allusion to her domain. C. 470 BC. Chazen Museum of Art, University of Wisconsin-Madison, Gift of Mr. and Mrs. Arthur J. Frank (1985.93).
- p. 257 right Attic red-figure lekythos depicting Apollo dressed in a concert performer's robes and holding a kithara in his left hand and a plectrum in his right. The palm tree makes allusion to Delos, his birthplace. New York, The Metropolitan Museum of Art, Gift of Mr and Mrs Leon Pomerance, 1953 (53.224). Image © The Metropolitan Museum of Art.

Notes to the second edition

- 1 Running and learning vocabularies accompany the *Text*. Grammar and exercises, written to run in step with the *Text*, are to be found in the companion volume *Reading Greek (Grammar and Exercises)*.
- 2 A linking-device () is used in places in the *Text*. Its purpose is to show words or groups of words which should be taken together either because they agree or because they make a phrase. When the words to be linked are separated by intervening words, the linking device takes the shape []. They are phased out as the grammar that underpins them is learnt.
Look up such linked phrases in the vocabulary *under the first word*.
- 3 The sources quoted on the title-page of each Part are the major (though by no means exclusive) sources for the whole Part.
- 4 The title-page of each Part carries time recommendations for that Part. They are based on a three to four-session week, and assume preparation by students (particularly by reading ahead on their own, with the help of the vocabularies). If the recommendations are followed, *Reading Greek* will be completed in 37 weeks.
There are 118 sub-sections (i.e. sections marked A, B, C, etc.)
- 5 Transcriptions of proper names into English:
 - (a) Generally, proper names are transcribed from Greek into English in accordance with the transcriptions given in the *Grammar and Exercises*, 342. Note that the transcription will not distinguish between ε and η, ο and ω, or other long and short vowels.
 - (b) There are, however, some 'privileged' names, so common in their received form that to alter them by the principles of transcription that we generally adopt would be off-putting. You will find, for example, 'Athens', not 'Athenai' (Αθῆναι), 'Homer', not 'Homeros' (Ομηρος), and 'Plato', not 'Platon' (Πλάτων).
 - (c) All proper names met in the *Text* are transcribed either in the running vocabulary or in the List of Proper Names in the *Grammar and Exercises* book. (Most Greek words have, traditionally, been transcribed according to Latin principles, and the most important of these are given in *Grammar and Exercises*, 454).
- 6 All dates are B.C., except where otherwise stated.

Part One Athens at sea

Introduction

Dikaiopolis sails towards the harbour of Athens, Peiraeus. On board ship a criminal plot is foiled, and then the story of the naval battle of Salamis is recalled while the ship passes the island. As the ship comes into port, the Spartans launch a surprise attack.

The scene is set during the early part of the Peloponnesian War, which began in 431.

Sources

Demosthenes, *Orations* 32

Plato, *Ion* 540eff.

A comic fragment, *Com.*

Adespot. 340 (Edmonds)

Lysias, *Funeral Speech* 27ff.

Herodotus, *Histories* 8.83ff.

Homer, *Iliad* (*passim*)

Aeschylus, *Persians* 353ff.

Thucydides, *Histories* 2.93–4,
1.142, 6.32

Xenophon, *Hellenika* 5.i. 19–23

Aristophanes, *Akharnians*
393ff.

Euripides, *Helen* 1577ff.

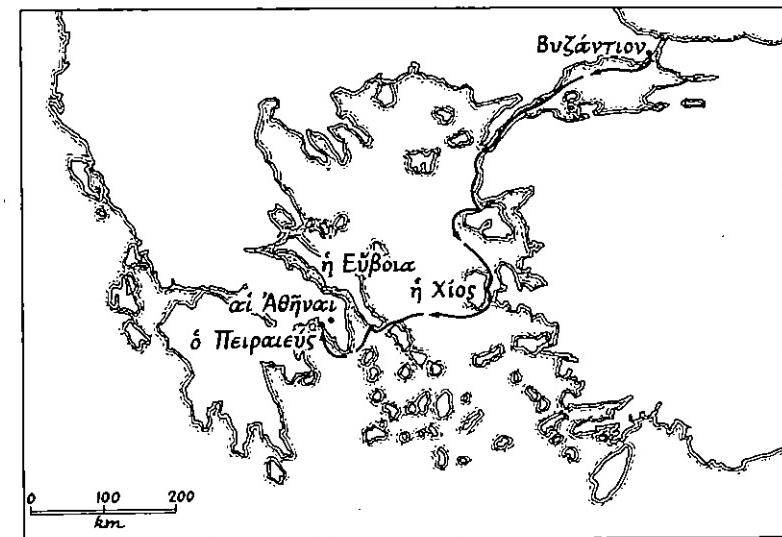
Time to be taken

Five weeks (= twenty sessions at four sessions a week)

Important note on the accompanying vocabulary-lists

1. Each vocabulary-list appears in *alphabetical order*.
2. Many phrases in the text are joined by the linking devices ^ and ^', e.g. the first sentence τὸ^πλοῖόν ἐστιν ἐν^Βυζαντίῳ. ἐν^'
δὲ ^Βυζαντίῳ Such phrases will be listed in the running
vocabularies *under the first word of the phrase*. Thus τὸ^πλοῖόν
will appear under τὸ; ἐν^'
δὲ ^Βυζαντίῳ will appear under ἐν; and
so on. Links are phased out as noun-types and cases are learnt.

3. At the end of each running vocabulary-list, and elsewhere in the accompanying *Grammar* explanations, you will find lists of *words to be learnt*. These words will not be repeated in the running vocabulary lists but are grouped together in the *Grammar* from time to time (e.g. p. 23). All such vocabulary will be found in the *Total Greek-English Learning Vocabulary* at the back of both the *Text* volume and the *Grammar* volume.
4. Accents in the running vocabularies are printed as they appear in the text.
5. Macra – indicating a vowel pronounced long – are marked *only* in *Learning Vocabularies* and the *Total Vocabulary* at the back.



The route from Byzantium to Athens



ὁ Ζηνόθεμις ὁρᾶ τὴν τε ἀκρόπολιν καὶ τὸν Παρθενῶνα

Section One A–J: The insurance scam

A

Hegestratos and Sdenothemis are partners in the corn-shipping business. They have insured the load of grain on board their ship for far more than it is worth and plan to ‘lose’ it in an ‘accident’, thus making a healthy profit. They embark in Byzantium, with grain, captain and crew. The ship sails to Khios (where a rhapsode boards) and Euboia (where Dikaiopolis gets on), and eventually comes into sight of Athens and its harbour, Peiraieus (modern Piraeus). While Sdenothemis engages the passengers’ attention with an appreciation of the sights, a strange noise is heard below ...

In *World of Athens*: ships and sailing 2.4, 19; rhapsodes 3.44; grain trade 6.65–9; loans on ships 5.59; Peiraieus 1.32, 2.23–5, 32, 5.58; the Parthenon 1.51, 2.34, 8.92–9.

τὸ πλοῖόν ἐστιν ἐν Βυζαντίῳ. ἐν δὲ Βυζαντίῳ, ὁ Ἡγέστρατος βαίνει εἰς τὸ πλοῖον, ἔπειτα δὲ Ζηνόθεμις βαίνει εἰς τὸ πλοῖον, τέλος δὲ ὁ κυβερνήτης καὶ οἱ ναῦται εἰσβαίνουσιν εἰς τὸ πλοῖον. τὸ δὲ πλοῖον πλεῖ εἰς Χίον. ἐν δὲ Χίῳ, ὁ ράψωδός εἰσβαίνει. ἔπειτα δὲ πλεῖ τὸ πλοῖον εἰς Εὔβοιαν. ἐν δὲ Εὔβοιᾳ, εἰσβαίνει δὲ Δικαιόπολις. τέλος δὲ πρὸς τὰς Ἀθήνας πλεῖ τὸ πλοῖον καὶ πρὸς τὸν Πειραιά.

τὸ μὲν οὖν πλοῖον πλεῖ, ὁ δὲ Ζηνόθεμις πρὸς τὴν γῆν βλέπει. τί ὁρᾷ δὲ Ζηνόθεμις; δὲ Ζηνόθεμις ὁρᾷ τὴν τὴν Ακρόπολιν καὶ τὸν Παρθενώνα. ἔπειτα δὲ ὅτε τε Δικαιόπολις καὶ ὁ κυβερνήτης πρὸς τὴν γῆν βλέπουσιν, τί ὁρῶσιν δὲ Δικαιόπολις καὶ ὁ κυβερνήτης; καὶ δὲ Δικαιόπολις καὶ ὁ κυβερνήτης τὴν τὴν Ακρόπολιν ὁρῶσι καὶ τὸν Παρθενώνα. ἐξαίφνης δέ τε Δικαιόπολις καὶ ὁ κυβερνήτης ψόφον ἀκούουσιν.

5

10

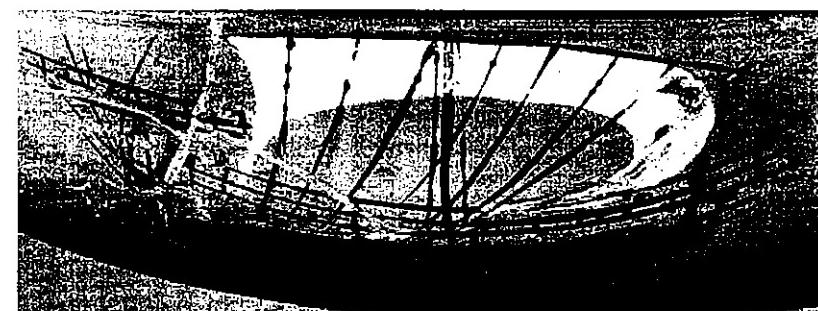
Vocabulary for Section One A

Grammar for 1A–B

- The definite article ‘the’, ὁ ἡ τό
- The principle of ‘agreement’
- Adjectives like καλός καλή καλόν
- The vocative case

ἀκού-ουσι(ν) (they) hear	μὲν . . . δὲ on the one hand . . . on the other	τε . . . καὶ both . . . and
βαίν-ει (he) goes	οἱ the	τέλος finally
βλέπ-ει (he) looks	ὁ Δικαιόπολις Dikaiopolis	τὴν the
βλέπ-ουσι(ν) (they) look	ὁ Ζηνόθεμις Sdenothemis	τὴν ἀκρόπολιν the Acropolis
δὲ and; but	ὁ Ἡγέστρατος Hegestratos	τί; what?
εἰς to, into	ὁ κυβερνήτης the captain	τὸν the
εἰς Εὔβοιαν to Euboia	ὁ ράψωδός the rhapsode	τὸν Παρθενώνα the Parthenon
εἰς τὸ πλοῖον onto the ship	οἱ ναῦται the sailors, crew	τὸ the
εἰς Χίον to Chios	ὁρᾷ (he) sees	τὸ πλοῖον the ship, vessel
εἰσ-βαίν-ει (he) embarks	ὁρῶσι(ν) (they) see	ψόφ-ον a noise
εἰσ-βαίν-ουσι(ν) (they) embark	οὖν so, really, therefore	
ἐν in, on	πλεῖ (it) sails	
ἐν Βυζαντίῳ in Byzantium	πρὸς towards	
ἐν Εὔβοιᾳ in Euboia	πρὸς τὰς Ἀθήνας towards Athens	
ἐν Χίῳ in Chios	πρὸς τὴν γῆν towards the land	
ἐξαίφνης suddenly	πρὸς τὸν Πειραιᾶ towards the Peiraieus	
ἔπειτα then, next		
ἔστι(ν) (it/there) is		
καὶ and		
καὶ . . . καὶ both . . . and		

Vocabulary to be learnt
 δέ and; but
 ἔπειτα then, next
 καὶ and
 τε . . . καὶ A and B, both A and B



τὸ πλοῖον

B*ZHNOΘEMIS (pointing to the land)*

δεῦρο ἐλθέ, ὦ Δικαιόπολι, καὶ βλέπε. ἔγώ γὰρ
τὴν ἀκρόπολιν ὅρῶ. ἄρα καὶ σὺ τὴν ἀκρόπολιν ὅρᾶς;

ΔΙΚΑΙΟΠΟΛΙΣ (peering towards the land)

ποῦ ἔστιν ἡ ἀκρόπολις; ἔγώ γὰρ τὴν ἀκρόπολιν οὐχ ὅρῶ.

ZHN. δεῦρο ἐλθέ, καὶ βλέπε. ἄρα οὐχ ὅρᾶς σὺ τὸν Παρθενῶνα;

ΔIK. ναί. νῦν γὰρ τὴν ἀκρόπολιν ὅρῶ καὶ ἔγώ.

ZHN. ὦ Ζεῦ. ως καλός ἔστιν ὁ Παρθενών, καλὴ δὲ ἡ ἀκρόπολις.

KYBERNHTHS (agreeing)

ἀληθῆ σὺ λέγεις, ὡς Ζηνόθεμι.

(with a sudden start)

ἄκουε, ψόφος: ἄρα ἀκούεις; τίς ἔστιν ὁ ψόφος; ἄρα
ἀκούεις καὶ σὺ τὸν ψόφον, ὡς Ζηνόθεμι;

ZHN. (hurriedly dismissing the subject)

οὐ μά̄ Δία, οὐδὲν ἀκούω ἔγω, ὡς κυβερνήτα. μὴ φρόντιζε.
ἀλλὰ δεῦρο ἐλθέ καὶ βλέπε. ἔγώ γὰρ τὸ νεώριον ὅρῶ καὶ
τὸν Πειραιᾶ. ἄρα ὅρᾶς καὶ σὺ τὸ νεώριον;

KYB. ναί.

ZHN. ὦ Ζεῦ, ως καλόν ἔστι τὸ νεώριον, καλὸς δὲ ὁ Πειραιεύς.

KYB. (agreeing impatiently)

ἀληθῆ λέγεις, ὡς Ζηνόθεμι. ίδού, ψόφος. αὖθις γὰρ
τὸν ψόφον ἀκούω ἔγωγε.

ΔIK. καὶ ἔγώ τὸν ψόφον αὖθις ἀκούω, ὡς κυβερνήτα, σαφῶς.
ἔγώ οὖν καὶ σὺ ἀκούομεν τὸν ψόφον.

Vocabulary for Section One B

ἀκού-ω I hear

ἀκού-εις you (s.) hear

ἀκού-ομεν we hear

ἄκου-ε listen! (s.)

ἀληθῆ the truth

ἀλλὰ but

ἄρα = question

αὖθις again

βλέπ-ε look! (s.)

γὰρ for

δεῦρο here, over here

Δικαιόπολι Dikaiopolis

ἔγώ I

ἔγωγε I at least

ἐλθ-έ come! (s.)

ἐστι(v) (it) is

Ζεῦ Zeus

Ζηνόθεμι Sdenothemis

ἡ ἀκρόπολις the Acropolis

ἥμεῖς we

ἰδού here! hey! look! (s.)

καὶ also

καλ-ός beautiful

καλ-ή beautiful

καλ-όν beautiful

κυβερνήτα captain

κυβερνήτης captain

λέγ-εις you (s.) are speak-

ing

μά̄ Δία by Zeus

μὴ don't

ναί yes

νῦν now

ὁ Παρθενών the Parthenon

ὁ Πειραιεύς the Peiraeus

ὅρ-ῶ I see

ὅρ-ᾶς you (s.) see

οὐ no

οὐδὲν nothing

οὖν so, really, therefore

οὐχ not

ὁ ψόφ-ος the noise

ποῦ; where?

σαφ-ῶς clearly

σὺ you (s.)

τὴν ἀκρόπολιν the

Acropolis

τίς; what?

τὸ νεώρι-ον the naval

dockyard

τὸν Παρθενῶνα the

Parthenon

τὸν Πειραιᾶ the

Peiraeus

τὸν ψόφ-ον the noise

φρόντιζ-ε worry! (s.)

(sc. 'about it')

ψόφ-ος a noise

ὦ O

ώς how!

Vocabulary to be learnt

ἄρα indicates question

δεῦρο here, over here

ἔγώ I

καὶ also

σὺ you (s.)

τίς; what? who?

ὦ O (addressing

someone)



A merchantman and a warship

C

ZHN.	(more frantically)	
	έγω δὲ οὐκ ἀκούω, ὡς φίλοι. μὴ φροντίζετε. ἀλλὰ δεῦρο ἔλθετε καὶ βλέπετε, δεῦρο. ὅρῶ γὰρ τὰ ἐμπόρια καὶ τὰς ὄλκάδας ἔγωγε. ἂρα ὅρᾶτε τὰ ἐμπόρια καὶ ὑμεῖς;	
KYB.	καὶ ΔΙΚ. ὅρῶμεν καὶ ὑμεῖς. τί μήν;	5
ZHN.	(waxing lyrical)	
	ὦ Πόσειδον, ὡς καλαί εἰσιν αἱ ὄλκάδες, ὡς καλά ἔστι τὰ ἐμπόρια. ἀλλὰ δεῦρο βλέπετε, ὡς φίλοι.	
KYB.	ἄκουε, ὡς Ζηνόθεμι, καὶ μὴ λέγε ‘ώς καλά ἔστι τὰ ἐμπόρια’. ἡμεῖς γὰρ τὸν ψόφον σαφῶς ἀκούομεν.	10
ΔΙΚ.	ἀλλὰ πόθεν ὁ ψόφος;	
KYB.	(pointing down below)	
	κάτωθεν, ὡς Δικαιόπολι. διὰ τί οὐ καταβαίνομεν ἡμεῖς; ἔλθε, ὡς Δικαιόπολι –	
ZHN.	(by now quite desperate)	15
	ποῖ βαίνετε ὑμεῖς; ποῖ βαίνετε; διὰ τί οὐ μένετε, ὡς φίλοι; μὴ φροντίζετε. ὅρῶ γὰρ ἐγώ –	

Vocabulary for Section One C

Grammar for 1C-D

- Verbs ending in -ω (present 'tense', indicative 'mood', active 'voice')
- The concept of tense, mood, voice, person and number
- Compound verbs (with prefixes)
- The imperative [command/order] 'mood'
- The vocative case

αἱ the	διὰ τί; why?	καλ-ά beautiful, fine
αἱ ὄλκάδες the merchant ships	Δικαιόπολι Dikaiopolis	κατα-βαίν-ομεν we go down
ἀκού-ω I hear	ἔγωγε I; for my part	κάτωθεν from below
ἀκού-ομεν we hear	εἰσι(v) (they) are	λέγ-ε say! (s.)
ἄκου-ε listen! (s.)	ἔλθ-έ come! (s.)	μέν-ετε you (pl.) stay
ἀλλὰ but	ἔλθ-ετε come! (pl.)	μὴ don't
βαίν-ετε you (pl.) are going	ἔστι(v) (they) are	ὅρ-ῶ I see
βλέπ-ετε look! (pl.)	Ζηνόθεμι Sdenothemis	ὅρ-ῶμεν (we) see
γάρ for	ἡμεῖς we	ὅρ-ᾶτε you (pl.) see
	καλ-αί beautiful, fine	

οὐκ not	τὰς the	ώς how!
ό ψόφ-ος the noise	τὰς ὄλκάδας the merchant ships	
πόθεν; from where?	τί μήν; so what?; of course	Vocabulary to be learnt
ποῖ; where to?	τὸν ψόφ-ον the noise	ἀλλὰ but
Πόσειδον Poseidon (<i>god of the sea</i>)	ὑμεῖς you (pl.)	γάρ for
σαφ-ῶς clearly	φίλ-οι friends	ἡμεῖς we
τὰ the	φροντίζ-ετε worry! (pl.)	μὴ don't
τὰ ἐμπόρι-α the markets	(sc. 'about it')	οὐ, οὐκ, οὐχ no; not
		ώς how!

Transporting heavy goods

Before the development of the steam engine or of properly surfaced and maintained roads, or in the absence of camels (rightly called the 'ships of the desert'), transport of heavy goods long distances overland was effectively impossible. The main means of heavy overland haulage was the bullock, at 2mph, whose carts lacked swivel-axles to negotiate corners. Ships were the only answer when it came to transporting heavy cargoes any distance (like grain in this story), which is why most large ancient towns are sited on or near a coast or navigable river.

In the fifth and fourth centuries Athens was strongly dependent upon what was brought in by sea, not simply because the quantity of cereals grown within Attica was insufficient for the urban population but because a reputation for being the place to which one came to find goods from all parts of the Greek world was vital to the thriving life of the town of Athens and the Peiraeus. Few voyages would have been taken for pleasure, as pirates were a constant source of danger until the Athenians cleared them from the Aegean in the 470s. Nor was a sea voyage possible at all times of the year. The islands lying within the Aegean basin enable sailors to chart their course by reference to fixed points, but traders did not avoid the open sea. The slow, broad cargo-ships depended on sail and wind, and travelled at an average speed of five knots. Nelson's *Victory*, a much larger and heavier warship with sails, averaged seven knots. Ships powered by oars were swifter than sailing ships, but their lighter bulk and the presence of the rowers fitted them for use mainly in time of war. The trireme, with 170 rowers, was the fastest and the finest man-of-war in the classical period, and could reach a speed of seven to eight knots with a continuous power output, or even up to thirteen knots for a short burst of ten to twenty minutes. Greek cargo-ships, with their small number of crew and their heavy loads, had no reason for rationing the supply of food and water, and so could sail for many days and nights without putting in to land; warships, with their complement of about two hundred and their need to be as light as possible, carried few provisions and had to put in frequently to enable the rowers to rest and eat.

D

The captain goes into the hold followed by Dikaiopolis and the crew. There they come upon Hegestratos, the author of the mysterious noise.

In *World of Athens*: helmsman 7.34–7.

καταβαίνει μὲν οὖν ὁ κυβερνήτης, καταβαίνουσι δὲ ὅ τε
Δικαιόπολις καὶ οἱ ναῦται. κάτωθεν γὰρ ὁ ψόφος, κάτω δὲ
τὸν Ἡγέστρατον ὄρῶσιν ὅ τε κυβερνήτης καὶ οἱ ναῦται. ὁ δὲ
Ἡγέστρατος τὸν ψόφον ποιεῖ κάτω.

5

KYB. οὗτος, τί ποιεῖς;
(*suddenly realising it is Hegestratos*)
ἀλλὰ τί ποιεῖς σύ, ὦ Ἡγέστρατε; τίς ὁ ψόφος;

ΗΓΕΣΤΡΑΤΟΣ (*innocently*)
οὐδὲν ποιῶ ἔγωγε, ὡς κυβερνῆτα, οὐδὲ ψόφον οὐδένα
ἀκούω. μὴ φρόντιζε.

10

ΔΙΚ. (*looking behind Hegestratos' back*)
δεῦρο ἐλθὲ καὶ βλέπε, ὡς κυβερνῆτα. ἔχει γάρ τι ἐν τῇ δεξιᾷ
ὁ Ἡγέστρατος.

15

KYB. τί ἔχεις ἐν τῇ δεξιᾷ, ὡς Ἡγέστρατε;
ΗΓ. (*desperately trying to cover up*)
οὐδὲν ἔχω ἔγωγε, ὡς φίλε.

15

ΔΙΚ. ὡς Ζεῦ. οὐ γὰρ ἀληθῆ λέγει ὁ Ἡγέστρατος. πέλεκυν γάρ
ἔχει ἐν τῇ δεξιᾷ ὁ Ἡγέστρατος. ὁ ἄνθρωπος τὸ πλοῖον
καταδύει.

20

KYB. (*shocked*)
τί λέγεις, ὡς Δικαιόπολι; δύει τὸ πλοῖον ὁ Ἡγέστρατος;
(*calling to the crew*)
ἀλλὰ διὰ τί οὐ λαμβάνετε ὑμεῖς τὸν ἄνθρωπον, ὡς ναῦται;
δεῦρο, δεῦρο.

25

ΗΓ. οἴμοι, φεύγω ἔγωγε, καὶ ῥίπτω ἐμαυτὸν ἐκ τοῦ πλοίου.
KYB. (*urging the crew to help*)
βοηθεῖτε, ὡς ναῦται, βοηθεῖτε καὶ διώκετε.



πέλεκυν γάρ ἔχει



ῥίπτω ἐμαυτὸν ἐκ τοῦ πλοίου

Vocabulary for Section One D

ἀκού-ω	I hear	κάτω	below	ποι-εῖς	you (s.) are doing
ἀληθῆ	the truth	κάτωθεν	from below	ποι-εῖ	(he) is making
βλέπ-ε	look! (s.)	κυβερνῆτα	captain	ῥίπτ-ω	I am throwing
βοηθ-εῖτε	help! (pl.)	λαμβάν-ετε	you (pl.) catch/ seize	(going to throw)	
διὰ τί?	why?	λέγ-εις	you (s.) are saying	tí;	what?
Δικαιόπολις	Dikaiopolis	λέγ-ει	(he) is telling	τι	something
διώκ-ετε	give chase! (pl.)	δύ-ει	(he) is sinking	τὸν	ἄνθρωπον
δένει	on one hand . . .	ἔντες	on the other	τὸν	the fellow
ἔντες	on one hand . . .	ἐκ	out of, from	τὸν	Hegestratos
ἔντες	on one hand . . .	ἐκ τοῦ	from the ship	ψόφ-	on the noise
ἔντες	on one hand . . .	ἐλθέ	come!	ον	the ship
ἔντες	on one hand . . .	ἐμαυτ-ὸν	myself	ὑμεῖς	you (pl.)
ἔντες	on one hand . . .	ἐν τῇ δεξιᾳ	in (his/your) right hand	φεύγ-ω	I am off
ἔντες	on one hand . . .	ἔχ-ω	(I) have/am holding	φίλ-ε	friend
ἔντες	on one hand . . .	ἔχ-εις	you (s.) have/are holding	φρόντιζ-ε	worry! (sc. 'about it')
ἔντες	on one hand . . .	ἔχ-ει	(he) has/is holding	ψόφ-	any noise
ἔντες	on one hand . . .	Ζεῦ	Zeus	ον	
ἔντες	on one hand . . .	Ἡγέστρατ-ε	Hegestratos	ούδεν	
ἔντες	on one hand . . .	καταβαίν-ει	(he) goes down	ούν	so, then, therefore
ἔντες	on one hand . . .	καταβαίν-ομεν	we go down	οὗτος	hey, you!
ἔντες	on one hand . . .	καταβαίν-ουσι(v)	(they) go down	ὁ	ὁ ψόφος
ἔντες	on one hand . . .	καταβαίν-ει	(he) is sinking	ψόφ-	the noise
ἔντες	on one hand . . .	πέλεκυς	axe (nom.)	ούδεν	nothing
ἔντες	on one hand . . .	πέλεκυν	axe (acc.)	ούν	so, then, really, therefore
ἔντες	on one hand . . .	ποι-ῶ	(I) am doing	τί	what?
ἔντες	on one hand . . .	ὑμεῖς	you (pl.)	ὑμεῖς	

Vocabulary to be learnt

ἀληθῆ	the truth
ἔγωγε I; I at least/for my part	
οὐδέν nothing	
οὖν so, then, really, therefore	
τί what?	
ὑμεῖς you (pl.)	

E

ὅδε μὲν Ἡγέστρατος φεύγει κάτωθεν, οἵ δὲ ὑναῦται βοηθοῦσι καὶ τὸν Ἡγέστρατον διώκουσιν. ἄνω μένει ὁ Ζηνόθεμις. ὅδε μὲν Ἡγέστρατος πρὸς τὸν Ζηνόθεμιν βλέπει, ὅδε ὁ Ζηνόθεμις πρὸς τοὺς ὑναῦτας. ἀναβαίνουσι γὰρ οἱ ὑναῦται καὶ διώκουσιν.

5

ZHN. ἀλλὰ τί ποιεῖς, ὦ Ἡγέστρατε;
HG. (*running up to Sdenothemis*)

ἰδού, διώκουσί με οἱ ὑναῦται, ὁ Ζηνόθεμι. ἔγὼ δὲ φεύγω. μὴ μένε, ἀλλὰ φεῦγε καὶ σύ, καὶ ρίπτε σεαυτὸν ἐκ τοῦ πλοίου. ἀναβαίνουσι γαρ ἡδη οἱ ἄνδρες.

10

ZHN. (*with a glance at the pursuing crew*)
οἴμοι. τοὺς γὰρ ὑναῦτας ἡδη γε σαφῶς ὁρῶ. σὺ δὲ ποι φεύγεις;

10

HG. φεύγω εἰς τὴν θάλατταν ἔγωγε. ὅδε γὰρ λέμβος ἐν τῇ θαλάττῃ ἐστίν. ἄγε δὴ σύ, σῶζε σεαυτόν. ρίπτε σεαυτὸν εἰς τὴν θάλατταν, καὶ μὴ μένε.

15

Vocabulary for Section One E**Grammar for 1E–F**

- 'Contract' verbs (-άω, -έω, -όω): present tense and imperative
- Rules of 'contract'
- Adverbs ('-ly')

ἄγε come on! (s.) έστι(v) (it) is
 ἀνα-βαίν-ουσι (they) are coming up
 ἄνω above
 βλέπ-ει (he) looks
 βοηθ-οῦσι (they) help
 δή then; now (stressing)
 διώκ-ουσι(v) (they) pursue/ (give) chase
 εἰς τὴν θάλατταν into the sea
 ἐκ τοῦ πλοίου out of the ship
 ἐν τῇ θαλάττῃ on the sea

οἶμοι oh dear!
 οἱ ναῦται the sailors/crew
 ἡδη now; already
 ἡδη γε yes, already
 ιδού look! (s.)
 κάτωθεν from below
 με me
 μὲν ... δὲ on the one hand
 ... on the other
 μέν-ει (he) stays/is waiting
 μέν-ε stay! (s.)
 ὁ Ζηνόθεμις Sdenothemis
 ὁ Ἡγέστρατος Hegestratos
 οἱ ἄνδρες the men

τῇ θαλάττῃ the sea
 τὸν Ἡγέστρατον
 Hegestratos
 τοὺς the
 τοὺς ναῦτας the sailors/ crew

φεύγ-ω (I) am off
 φεύγ-εις you (s.) are off/
 running away
 φεύγ-εi (he) runs off
 φεύγ-ε run away! be off! (s.)

Vocabulary to be learnt
 μέν ... δέ on the one hand... on the other
 ποῖ; where to?
 σεαυτόν yourself (s.)

Triremes

The trireme carried masts, and on a long voyage it was possible to exploit a favourable wind. Nor did all the rowers row all the time, except in battle. There was no room on board for eating or sleeping, and little room for supplies (a crew would need about 300 kg of grain and 500 litres of water a day). The trireme, generally speaking, had to be beached at night for crews to acquire provisions, eat and sleep. The account given by Xenophon of the voyage of Iphikrates round the Peloponnese illuminates normal practice; Iphikrates was in a hurry and wanted to train his crews at the same time, but one can infer what was normal from Xenophon's account:

'When Iphikrates began his voyage round the Peloponnese, he took with him all the equipment he needed for a naval battle. He left his large sails at home, as if he was sailing to battle, and made very little use of his small sails even when the wind was favourable. By proceeding under oars in this way he made his crews fitter and his ships faster. And when the expedition was due for its morning or evening meal at any particular place, he would order the leading ships back, turn the line round again to face the land and make them race at a signal for the shore... Again, if they were taking a meal on hostile territory, he set the usual sentries on land but he also raised his ships' masts and had men keeping watch from the top of them. They had a far wider view from their point of vantage than they would have had from ground level... On daylight voyages he trained them to form line ahead or line abreast at a signal, so that in the course of their voyage they had practised and become skilled at the manoeuvres needed in a naval battle before they reached the area of sea which they supposed to be in enemy control.' (Xenophon, *Hellenika* 6.2.27–30)

One point, which does not emerge from this account, was of great importance: the trireme was so light that it could not be used in really rough weather. This meant that naval operations were, generally speaking, not possible in winter, nor in the bad weather caused by the Etesian winds. Weather was a constant limiting factor in naval strategy.

F

Hegestratos and Sdenothemis leap into the waves and head for the life-boat. But the captain has other ideas.

In *World of Athens*: friends and enemies 4.2, 14–16; prayers 3.34, 8.13; sacrifice 3.28–32.

ὅς Ἡγέστρατος καὶ Ζηνόθεμις οὐ μένουσιν ἀλλὰ φεύγουσιν. εἰς τὴν γὰρ θάλατταν βίπτουσιν ἔαυτοὺς οἱ ἄνθρωποι, καὶ τὸν λέμβον ζητοῦσιν. καὶ οἵ μὲν ναῦται ἀπὸ τοῦ πλοίου τὴν φυγὴν σαφῶς ὁρῶσιν, δέ δὲ κυβερνήτης τὸν λέμβον ἀπολύει. δέ λέμβος ἀπὸ τοῦ πλοίου ἀποχωρεῖ.

5

ZHN. (*thrashing around in the waves*)

οἴμοι, ποῦ ὁ λέμβος; ποῦ ἔστιν, ὦ Ἡγέστρατε;

ΗΓ. ἐγὼ τὸν λέμβον οὐχ ὅρω, ὦ Ζηνόθεμι – οἴμοι.

ZHN. ἀποθνήσκομεν, ὦ Ἡγέστρατε. βοηθεῖτε, ὦ ναῦται, βοηθεῖτε.

10

ΗΓ. ἀποθνήσκω –

ΔΙΚ. ἄρα τοὺς ἄνθρωπους ὁρᾶς σύ, ὦ κυβερνῆτα; ἀποθνήσκουσι γὰρ οἱ ἄνθρωποι. δέ γάρ λέμβος ἀπὸ τοῦ πλοίου σαφῶς ἀποχωρεῖ.

15

KΥΒ. μὴ φρόντιζε· κακοὶ γάρ εἰσιν οἱ ἄνθρωποι, ὦ Δικαιόπολι, καὶ κακῶς ἀποθνήσκουσιν.

Vocabulary for Section One F

ἀπὸ from
ἀπὸ τοῦ πλοίου from the ship

ἀπο-θνήσκ-ω I am dying
ἀπο-θνήσκ-ομεν we are dying

ἀπο-θνήσκ-ουσι(v) (they) are dying

ἀπο-λύ-ει (he) lets go/
releases

ἀπο-χωρ-εῖ (it) goes away
βοηθ-εῖτε help! (pl.)

Δικαιόπολι Dikaiopolis
ἔαυτ-οὺς themselves

εἰς τὴν θάλατταν into the sea

εἰσι(v) (they) are
ἔστι(v) it is

Ζηνόθεμι Sdenothemis
ζητ-οῦσι(v) they look for

Ἡγέστρατ-ε Hegestratos
κακ-οί bad

κακ-ῶς badly (tr. 'a bad death')

κυβερνῆτα captain
μέν-ουσι(v) (they) wait
ναῦται sailors

ὁ Ἡγέστρατος Hegestratos
οἱ ἄνθρωποι the fellows

οἴμοι alas! oh dear!
οἱ ναῦται the sailors/crew

ὁ κυβερνήτης the captain
ὁ λέμβος the life-boat

ὅρ-ῶ I see
ὅρ-ῆς you (s.) see
ὅρ-ῶσι(v) (they) see

ποῦ; where?
βίπτ-ουσι(v) (they) throw
σαφῶς clearly
τὴν φυγὴν their flight
τὸν λέμβον the life-boat

τοὺς ἄνθρωποις the
fellows
φρεύ-ουσι(v) they run away
φρόντιζ-ε worry! (s.) (sc.
'about it')

Vocabulary to be learnt
οἴμοι alas! oh dear!
ποῦ; where?

Peiraeus

The harbour town of Peiraeus, 7–8 km south-west of Athens, was created only in the fifth century. Up until that time the Athenians relied on beaching ships in Phaleron Bay, but the creation of an enlarged navy and increased commercial activity led to the establishment of the port of Peiraeus on and around the neighbouring promontory of Akte. There were three harbours: Kantharos on the west, which was the main harbour and commercial emporium with a market on the east side and the *deigma*, a place for displaying goods; and the smaller harbours of Zea and Mounkhia on the east for warships. All three were noted for their splendid ship-sheds. The town itself was laid out on a regular grid pattern of streets by Hippodamos, a native of the Greek city of Miletos on the west coast of Asia Minor where a similar street plan was also used. In contrast to Athens, notorious for narrow and winding streets, the harbour town must have looked rigidly organised, with straight streets, well placed houses and open public areas. Besides the naval installations, the town boasted many of the amenities that Athens had, including a set of fortifications that were necessary to protect Athens' trade and a theatre. By the middle of the fifth century the harbour was linked to Athens by Long Walls, no mean feat of construction given the distance covered and the marshy character of the terrain at the Peiraeus end. The population of Peiraeus was mixed, for not only did foreign traders lodge there temporarily but many of Athens' resident aliens (*metoikoi*) lived at the port, some of whom were responsible for Athens' trade and ran businesses such as armouries and banking; the *metoikoi* might also be grain-dealers or carry on such trades as fulling and baking.

This mixture of population meant that the shrines and sanctuaries that dotted the harbour town boasted a greater variety of worship than places less accessible to foreign influence, and such non-Greek deities as Bendis and Kybele had shrines there. These religious novelties attracted the curiosity of Athenians, and it was a festival of the Thracian goddess Bendis that occasioned the visit of Socrates and Glaukon to the Peiraeus at the beginning of Plato's *Republic* (2.46):

I went down yesterday to the Peiraeus with Glaukon, son of Ariston. I wanted to say a prayer to the Goddess and also to see what they would make of the festival, as this was the first time they were holding it. I must say that I thought that the local contribution to the procession was splendid...

G

(suddenly realising the danger)

KYB. ἀλλὰ ἄπρά ἐστι σῶον τὸ ἡμέτερον πλοῖον, σῶοι δὲ καὶ ἡμεῖς; διὰ τί ἐγώ οὐ καταβαίνω καὶ περισκοπῶ ἀκριβῶς; ἐγὼ γὰρ ὁ κυβερνήτης· ἐμὸν οὖν τὸ ἔργον, καὶ ἐν ἑμοὶ ἡ ἡμετέρα σωτηρία.

(καταβαίνει ὁ κυβερνήτης καὶ σκοπεῖ. ὁ δὲ Δικαιόπολις ἄνω μένει.)

ΔΙΚ. (praying fervently) νῦν, ὦ Πόσειδον, σῶζε ἡμᾶς εἰς τὸν λιμένα. ἡμεῖς μὲν γὰρ ἀεὶ σοι θυσίας θύομεν, σὺ δὲ ἀεὶ σώζεις τοὺς ἀνθρώπους ἐκ τῆς θαλάττης. ἡμεῖς δὲ νῦν κακῶς ἀποθνήσκομεν· τὸ μὲν γὰρ ἡμέτερον πλοῖον σαφῶς καταδύνει εἰς τὴν θάλατταν, ὁ δὲ ἡμέτερος λέμβος σαφῶς ἀποχωρεῖ, καὶ οὐ βεβαία ἡ ἡμετέρα σωτηρία.

(ἀναβαίνει ὁ κυβερνήτης.)

KYB. (with relief) σιώπα, ὦ Δικαιόπολι. σῶον μὲν γὰρ τὸ ἡμέτερον πλοῖον, σῶοι δὲ καὶ ἡμεῖς. ἐν τινδύνῳ οὖν ἡμεῖς οὐκ ἐσμεν. καὶ δὴ καὶ ἐγγύς ἐστιν ὁ λιμήν. βεβαία οὖν ἡ ἡμετέρα σωτηρία.



ὁ Ποσειδῶν

5

10

15

Vocabulary for Section One G

Grammar for 1G

- Nouns like ἄνθρωπος ('man', 2a) and ἔργον ('work', 2b)
- The concept of 'declension'
- Neuter nouns as subject or object
- Adjectives like ἡμέτερος ἡμετέρα ἡμέτερον
- Prepositions like 'towards', 'from', 'in'
- Particles and their position; enclitics

ἀεὶ always	ἐν κινδύνῳ in danger	ὁ λιμήν the harbour
ἀκριβῶς closely; in detail	ἐσμέν we are	περισκοπῶ (I) look around
ἀνα-βαίν-ει (he) comes up (on deck)	ἔστι(ν) (it) is	Πόσειδον Poseidon (<i>god of the sea</i>)
ἄνω above (on deck)	ἡ ἡμετέρ-α σωτηρί-α [the] our safety	σιώπα be quiet! (s.)
ἀπο-θνήσκ-ομεν we are dying	ἡμᾶς us	σκοπ-εῖ (he) makes an examination, looks
ἀπο-χωρ-εῖ (it) goes away	θύ-ομεν we sacrifice	σοι to you (s.)
βεβαία assured	θυσίας sacrifices	σῶζ-ε save! (s.)
διὰ τί; why?	καὶ δὴ καὶ and moreover	σῶζ-εις you (s.) save
Δικαιόπολι Dikaiopolis	κακ-ῶς badly (tr. 'a bad death')	σῶ-οι safe
ἐγγύς nearby	κατα-βαίν-ω (I) go down	σῶ-ον safe
εἰς τὴν θάλατταν into the sea	κατα-βαίν-ει (he) goes down	τὸ ἔργ-ον the task
εἰς τὸν λιμένα to the harbour	κατα-δύν-ει (it) is sinking	τὸ ἡμετέρ-ον πλοῖ-ον [the] our ship
ἐκ τῆς θαλάττης out of the sea	μέν-ει (he) remains	τοὺς ἀνθρώπ-ους men
ἐμ-όν mine	νῦν now	
ἐν ἑμοὶ in my hands (lit. 'in me')	ὁ Δικαιόπολις Dikaiopolis	
	ὁ κυβερνήτης the captain	
	ὁ ἡμετέρ-ος λέμβ-ος [the] our life-boat	

Prayers

Prayers, like sacrifices, were more or less fixed in their general shape ... The god is invoked by name or titles, which are often numerous; he is reminded of past kindnesses, then the request is made. Without some reference to the ties binding a god to his worshippers there was no ground for expecting divine aid, for the basic assumption was one of reciprocity. A prayer was made to the Olympians standing, with hands raised, to the underworld with hands lowered towards the earth.

H

The captain brings the ship towards harbour. By now it has become dark. A rhapsode, who insists on quoting Homer on every possible occasion, is submitted to a Socratic style of inquiry about his art by Dikaiopolis.

In *World of Athens*: Homer 8.1; Socrates 8.33–6; words and argument 8.18–21.

ο οὖν κυβερνήτης τὸ πλοῖον κυβερνᾷ πρὸς τὸν λιμένα. ναύτης δέ τις τὸν κυβερνήτην ἐρωτᾷ ποῦ εἰσιν. ὁ γάρ ναύτης οὐ σαφῶς οἶδε ποῦ εἰσιν· νὺξ γάρ ἔστιν. ὁ οὖν κυβερνήτης λέγει ὅτι εἰς τὸν λιμένα πλέουσιν. ἔστι δὲ ἐν τῷ πλοίῳ ῥαψῳδός τις. ὁ δὲ ῥαψῳδός ἀεὶ δόμηρίζει. ὁ δὲ Δικαιόπολις παίζει πρὸς τὸν ῥαψῳδὸν ὥσπερ ὁ Σωκράτης πρὸς τοὺς μαθητάς.

5

NAYTHΣ ποῦ ἔσμεν ἡμεῖς, ὡς κυβερνῆτα; ἄρα οἴσθα σύ; οὐ γάρ σαφῶς οἶδα ἔγωγε. ἐγὼ γάρ οὐδὲν ὅρω διὰ τὴν νύκτα, καὶ οὐκ οἶδα ποῦ ἔσμεν.

10

KYBERNHTΣ οἶδα σαφῶς. πλέομεν γάρ πρὸς τὸν λιμένα, ὡς ναῦτα. RAYΩΙΔΟΣ (*butting into the conversation with a Homeric phrase*) ‘πλέομεν δ’ ἐπὶ οἴνοπα πόντον.’

15

NAY. τί λέγει ὁ ἄνθρωπος;
ΔIK. δῆλόν ἔστιν ὅτι δόμηρίζει ὁ ἄνθρωπος. ῥαψῳδός οὖν ἔστιν.
RAY. ἀληθῆ λέγεις, ὡς ταῦτα
‘πλέομεν δ’ ἐν νηὶ μελαίνῃ.’

15

ΔIK. τί λέγεις, ὡς ῥαψῳδές; τί τὸ ‘ἐν νηὶ μελαίνῃ’; οὐ γάρ μέλαινα ἡ ἡμετέρα ναῦς. δῆλόν ἔστιν ὅτι μῶρος εἰς σύ, καὶ οὐκ οἴσθα οὐδέν, ἀλλὰ παίζεις πρὸς ἡμᾶς.

20

RAY. σιώπα. ‘ἐν νηὶ θοῇ’ πλέομεν, ‘κοίλῃ ἐνὶ νηὶ’.
ΔIK. ἄρα ἀκούετε, ὡς ναῦται; δεῦρο ἔλθετε καὶ ἀκούετε. δῆλόν ἔστιν ὅτι μῶρος ὁ ἡμέτερος ῥαψῳδός. οὐ γάρ οἶδεν οὐδέν ἀκριβῶς ὁ ἄνθρωπος, ἀλλὰ παίζει πρὸς ἡμᾶς.

Vocabulary for Section One H**Grammar for 1H–J**

- Verbs εἰμί 'I am' and οἶδα 'I know'
- Complement and ellipse with εἰμί
- Adjectives used as nouns
- More particles

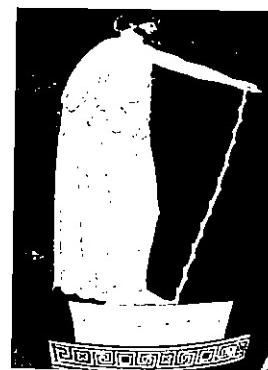
ἀεὶ always	ναύτης τις a sailor (nom.)	ῥαψῳδός τις a rhapsode
ἀκριβῶς closely	νηὶ θοῇ a swift ship	σαφῶς clearly
δῆλόν ἔστι(v) it is clear	νηὶ μελαίνῃ a black ship	σιωπάω be quiet
διὰ (+acc.) because of	νὺξ night (nom.)	τάν my dear chap (condescendingly)
εἰς you (s.) are	οἴνοπα πόντον the wine-faced sea (acc.)	τὴν νύκτα the night/dark
ἔστι(v) he/there/it is	ὁ ναύτης the sailor	τί τὸ what's this?
ἔσμεν (we) are	ὁ Σωκράτης Socrates	τὸν κυβερνήτην the captain
εἰσιν(v) (they) are	οἶδα I know	τὸν λιμένα the harbour
ἐπὶ (+ acc.) over	οἴσθα you (s.) know	τοὺς μαθητάς the/his students
ἐρωτάω ask	οἶδε(v) (he) knows	τῷ πλοίῳ the ship
ἡμᾶς us	δόμηρίζω quote Homer	ὥσπερ like
ἡ ναῦς the ship	ὅτι that	
κοίλῃ ἐνὶ νηὶ in a hollow ship	παίζω (πρός + acc.) joke (at)	
κυβερνάω steer	πλέομεν/πλέουσιν: εε + εει are the only forms of πλέω that are contracted in Attic Greek	
κυβερνῆτα captain (voc.)	μέλαινα black (nom.)	
μέλαινα black (nom.)	μῶρος -α -ov stupid	
μῶρος -α -ov stupid	ναῦτα sailor (voc.)	
ναῦται sailors (voc.)	ναῦται sailors (voc.)	
	ῥαψῳδός, ὁ rhapsode (2a)	

Vocabulary to be learnt

δῆλος η ov clear; obvious
ὅτι that
παίζω (πρός + acc.) play; joke (at)

Rhapsodes

Where we read books, Athenians would more normally listen to live recitations, when a poet or historian or scientist would stand up and address an audience (in public or private) ... Athenians probably heard the *Iliad* and *Odyssey* performed by rhapsodes [professional reciters of poetry] ... much more often than they actually sat down and read Homer.



ὁ ῥαψῳδός

- Ι**
- ΡΑΨ. ἀλλὰ ἐγώ μῶρος μὲν οὐκ εἰμί, πολλὰ δὲ γιγνώσκω.
ΔΙΚ. πῶς σὺ πολλὰ γιγνώσκεις; δῆλον μὲν ὁῦν ὅτι ἀπαίδευτος
εῖ, ὡς ῥάψῳδές, οὐ γάρ οἰσθα σὺ πότερον ‘μέλαινα’ ή ἡμετέρα
ναῦς ή ‘θοη’ ή ‘κοίλη’.
- ΡΑΨ. οὐ μάτια, οὐκ ἀπαίδευτος εἰμι ἐγώ περὶ Ὅμηρου. πολλὰ
γάρ γιγνώσκω διότι πολλὰ γιγνώσκει Ὅμηρος. γιγνώσκει
γάρ Ὅμηρος τὰ τε πολεμικὰ ἔργα καὶ τὰ ναυτικὰ καὶ τὰ
στρατιωτικὰ καὶ τὰ στρατηγικά –
γιγνώσκεις οὖν καὶ σὺ τὰ στρατηγικὰ ἔργα;
ΠΑΨ. πῶς γάρ οὐ; ἐμὸν γάρ τὸ ἔργον.
- ΔΙΚ. τί δέ; ἄρα ἔμπειρος εἶ περὶ τὰ στρατηγικά, ὡς ῥάψῳδές;
ΠΑΨ. ναί. ἔμπειρος μὲν γάρ περὶ τὰ στρατηγικὰ ἔργα ἐστίν
‘Ὅμηρος, ἔμπειρος δέ εἴμι καὶ ἐγώ.

Vocabulary for Section One I

- ἀπαίδευτος -ον an
ignoramus
γιγνώσκω know
διότι because
εἰμι I am
εἶ you (s.) are
ἐστιν (v) (he) is
ἐμός -ή -όν my
ἔμπειρος -ον experienced
ἡ ναῦς the ship
ἢ or
θοός -ή -όν swift
κοῖλος -η -ον hollow
μάτια black (nom.)
μὲν οὖν no, rather
μῶρος -α -ον stupid
- ναί yes
ναυτικά, τά naval matters (2b)
οἶσθα you (s.) know
“Ομηρος, ὁ Homer (2a)
(epic poet, author of the *Iliad* and *Odyssey*)
περὶ (+ acc.) about, with regard to
περὶ Ὅμηρου about Homer
πολεμικός -ή -όν of war
πολλά many things (acc.)
πότερον... η whether... or
πῶς how?
πῶς γάρ οὐ; of course
στρατηγικά, τά generalship (2b)

- στρατηγικός -ή -όν of a general
στρατιωτικά, τά soldiering (2b)
τί δέ; what next?

- Vocabulary to be learnt**
γιγνώσκω (γνο-) know;
perceive; resolve
ἔμπειρος on skilled,
experienced
μῶρος ἄνοια stupid; foolish
περὶ (+ acc.) about
πολλά many things (acc.)
ναί yes

- J**
- ΔΙΚ. μίας οὖν ἡ τέχνη ἡ τε ῥάψῳδική καὶ ἡ στρατηγική;
ΡΑΨ. μία τέχνη, ὡς Δικαιόπολι.
ΔΙΚ. οὗκον οἱ ἀγαθοὶ ῥάψῳδοί εἰσιν ἄμα καὶ στρατηγοὶ ἀγαθοί;
ΡΑΨ. ναί, ὡς Δικαιόπολι.
ΔΙΚ. καὶ σὺ ἄριστος ῥάψῳδός εἶ τῶν Ἑλλήνων;
ΡΑΨ. μάλιστα, ὡς Δικαιόπολι.
ΔΙΚ. σὺ οὖν, ὡς ῥάψῳδές, στρατηγός ἄριστος εἶ τῶν Ἑλλήνων;
ΡΑΨ. πῶς γάρ οὐ;
ΔΙΚ. τί λέγετε, ὡς ναῦται; ἄρα μῶρος ὡς ῥάψῳδός ή οὐ;
ΝΑΥ. μῶρος μέντοι νὴ Δία ὡς ῥάψῳδός, ὡς Δικαιόπολι. στρατηγός
μὲν γάρ δήπου ἄριστος τῶν Ἑλλήνων ἐστὶν ὁ ἄνθρωπος,
ἄλλα οὐκ οἶδεν ἀκριβῶς πότερον ‘μέλαινα’ ή ‘θοη’ ή
‘κοίλη’ ή ναῦς. μῶρός οὖν ἐστιν ὁ ἄριστος τῶν Ἑλλήνων
στρατηγός.
ΡΑΨ. δῆλον ἐστιν, ὡς Δικαιόπολι, ὅτι Σωκρατεῖς καὶ παῖζεις
πρὸς ἐμέ. δέ γάρ Σωκράτης οὕτως ἀεὶ πρὸς τοὺς μαθητὰς
παῖζει.
ΔΙΚ. ναί. οἰς Ἑλληνες ἀεὶ παῖδες εἰσιν.

Vocabulary for Section One J

- ἀγαθός -ή -όν good
ἀεί always
ἄμα at the same time
ἄριστος -η -ον best
δήπου of course
εἶ you (s.) are
ἐστιν (v) (he/it) is
εἰσιν (v) (they) are
ἐμὲ me
ἡ ναῦς the ship
ἡ ῥάψῳδική the rhapsode's skill
ἡ στρατηγική the general's skill
ἢ or
θοός -ή -όν swift
κοῖλος -η -ον hollow
- μάλιστα yes, indeed
μέλαινα black (nom.)
μέντοι yes indeed
μία τέχνη one and the same skill (nom.)
ναῦται sailors (voc.)
νὴ Δία by Zeus
οἱ Ἑλληνες the Greeks
οἶδεν (v) (he) knows
ὁ Σωκράτης Socrates
οὗκον not... therefore
οὕτως thus, in this way
παῖδες children (nom.)
πότερον... η whether... or
πρὸς ἐμέ at/with me
πῶς γάρ οὐ; of course
στρατηγός, ὁ general (2a)
- Vocabulary to be learnt**
ἀεί always
ἄριστος η on best; very good
εἰμί I am (= verb 'to be')
“Ἐλλην, ὁ Greek
ἢ or
ναῦς, η ship
οἶδα know
πῶς γάρ οὐ; of course
στρατηγός, ὁ general (2a)

Section Two A–D: The glorious past

A

The ship is now passing the island of Salamis. The rhapsode is invited to show his skill by narrating the great naval battle of 480, fought in these straits between the Greeks and Persians.

In *World of Athens*: the Persian Wars 1.27–39; rhetoric and style 8.21; supplication 3.35–6; *hubris* 4.17.

ἡ μὲν ναῦς πρὸς τὸν Πειραιᾶ βραδέως ἔρχεται. ὁ δὲ Δικαιόπολις καὶ οἱ ναῦται καὶ ὁ κυβερνήτης καὶ ὁ ῥαψῳδὸς πρὸς ἄλλήλους ἡδέως διαλέγονται. ἔρχεται δὲ ἡ ναῦς ἡδη παρὰ τὴν Σαλαμῖνα καὶ ὁ κυβερνήτης λέγει ‘διὰ τί ὁ ῥαψῳδὸς οὐ διέρχεται τὴν περὶ Σαλαμῖνα ναυμαχίαν, καὶ διὰ τί οὐ λέγει τί γίγνεται ἐν τοῖς Μηδικοῖς καὶ πῶς μάχονται οἱ Ἑλληνες καὶ οἱ Μῆδοι, καὶ τίνα ἔργα τολμῶσι, καὶ ὅπόσοι πίπτουσιν;’ ὁ δὲ ῥαψῳδὸς τὴν ναυμαχίαν ἡδέως διέρχεται.

KYB. σὺ δέ, ὦ ῥαψῳδέ, πολλὰ γιγνώσκεις περὶ Ὄμηρου. πολλὰ οὖν γιγνώσκεις καὶ περὶ τὰ ρήτορικά (ρήτορικὸς γάρ Ὄμηρος οὐ γάρ); ἄγε δή, δεῦρο ἐλθὲ καὶ λέγε ἡμῖν τὰ περὶ Σαλαμῖνα



Πέρσης τις



μάχονται οἱ Ἑλληνες καὶ οἱ Μῆδοι

πράγματα. ἔκει μὲν γάρ Σαλαμῖς ἡ νῆσος, ἐρχόμεθα δὲ ἡμεῖς βραδέως παρὰ Σαλαμῖνα πρὸς τὰς Ἀθήνας. λέγε οὖν ἡμῖν τὰ τε Μηδικὰ καὶ τὴν περὶ Σαλαμῖνα ναυμαχίαν καὶ τὴν ἡμετέραν τόλμαν καὶ τὴν νίκην. οὐ γάρ νικῶσιν ἡμᾶς οἱ Πέρσαι, οὐδὲ δουλοῦνται. λέγε ἡμῖν τί γίγνεται ἐν τοῖς Μηδικοῖς καὶ πῶς μάχονται οἱ Ἑλληνες καὶ οἱ βάρβαροι, καὶ ὅπόσοι πίπτουσι. σὺ γάρ, ὦ φίλε, οἰσθα σαφῶς τὰ περὶ Σαλαμῖνα πράγματα, οἱ δε ναῦται οὐδὲν ἵσασιν.

NAY. ναί. οὐδὲν ἴσμεν ἀκριβῶς ἡμεῖς οἱ ναῦται. ἡδέως οὖν ἀκούομεν. ἀλλὰ λέγε, ὦ ῥαψῳδέ, καὶ κάλλιστον ποίει τὸν λόγον.

ΡΑΨ. μάλιστα. ἐγὼ γάρ ἀεὶ τοὺς λόγους καλλίστους ποιῶ. ήσυχάζετε οὖν, ὦ ναῦται, καὶ ἀκούετε.

Vocabulary for Section Two A

Grammar for 2A–D

- ‘Middle’ verbs in -ομαι (middle ‘voice’: present and imperative)
- ‘Contract’ middle verbs in -άμαι, -έομαι, -όμαι (present and imperative)
- Nouns like βοή (1a), ἀπορία (1b), τόλμα (1c), ναύτης (1d)
- The genitive case, ‘of’
- ‘Sandwich’ and ‘repeated article’ constructions
- Prepositions governing accusative and dative cases

ἄγε come! (s.)	καλλιστ-ος -η -ον very, most beautiful	ρήτορικ-ός - ἡ -όν rhetorical
ἀλλήλ-ους one another (acc.)	λόγ-ος, ὁ story (2a)	Σαλαμῖνα Salamis (acc.)
βάρβαρ-ος, ὁ barbarian, Persian (2a)	μάλιστα yes, indeed; very well	τὰ πράγματα events
βραδ-έως slowly	μάχ-ονται (they) fight	τὰς Ἀθήν-ας Athens
γίγν-εται (it) happens	Μηδικ-ά, τὰ the Persian Wars (2b)	τὴν ἡμετέρ-αν τόλμ-αν our courage
δὴ now, then (with imperative)	Μῆδ-ος, ὁ Persian (2a)	τὴν ναυμαχί-αν the naval battle
δια-λέγ-ονται (they) converse	ναῦτ-αι sailors	τὴν νίκ-ην the/our victory
δι-έρχ-εται (he) relates	νῆσ-ος, ἡ island (2a)	τὴν Σαλαμῖνα Salamis
δουλ-οῦνται (they) enslave	οἱ Ἑλληνες the Greeks	τίνα ἔργα what deeds (acc.)
ἐκεῖ there	οἱ ναῦτ-αι the sailors, crew	τοῖς Μηδικοῖς the Persian Wars
ἔρχ-εται (it) is going	ὅπος-οι -αι -α how many?	τολμά-ω dare, undertake
ἔρχ-όμεθα (we) are going	οὐ γάρ; is he not?	τὸν Πειραιᾶ the Peiraeus
ἡδέ-ως gladly, with pleasure	οὐδὲ and not	
ἡδη now	παρὰ (+ acc.) past, along	
ἡμᾶς us (acc.)	περὶ Ὄμηρου about Homer	
ἡμῖν to us	πίπτ-ω fall, die	
ήσυχάζ-ω keep quiet	φήτορικ-ά, τὰ rhetoric (2b)	

Vocabulary to be learnt

ἡδέως with pleasure, happily
ἡδη by now, now, already
παρά (+ acc.) along, beside

B

ΡΑΨ. ‘μῆνιν ἄειδε, Θεά, Ξέρξου θείου βασιλῆος ιούλομένην’
 οἱ μὲν οὖν βάρβαροι βραδέως προσέρχονται πρὸς
 τὴν πόλιν, οἱ δὲ Ἀθηναῖοι ἀποροῦσι καὶ φοβοῦνται. πολλὴ
 μὲν γὰρ ἡ τῶν Περσῶν στρατιά, ὀλίγοι δὲ οἱ Ἀθηναῖοι.
 καὶ πολλαὶ μὲν αἱ τῶν Περσῶν νῆες, ὀλίγαι δὲ αἱ νῆες
 αἱ τῶν Ἀθηναίων. πολὺς μὲν οὖν ὁ τῶν Ἀθηναίων
 κίνδυνος, πολλὴ δὲ ἡ ἀπορία, πολὺς δὲ καὶ ὁ φόβος.
 τὰς μὲν οὖν θυσίας τοῖς θεοῖς θύουσιν οἱ Ἀθηναῖοι καὶ
 πολλὰ εὔχονται, εἰσβαίνουσι δὲ ταχέως εἰς τὰς ναῦς καὶ
 ὑπὲρ τῆς ἐλευθερίας μάχονται. ἀγαθὸν γὰρ ἡ ἐλευθερία.
 τέλος δὲ ἀφικοῦνται οἱ Πέρσαι, μάχονται δὲ οἱ Ἑλλήνες.
 πολλὴ γὰρ ἡ τόλμα ἡ τῶν τε Ἑλλήνων καὶ τῶν στρατηγῶν.
 καὶ ἐν τῇ ναυμαχίᾳ ὅσαι εἰσὶν αἱ βοσκί, ὅσαι αἱ ἀπορίαι, ὅσαι
 αἱ τῶν θεῶν ἱκετεῖαι. τέλος δὲ νικῶσι μὲν τὸ τῶν Περσῶν
 ναυτικὸν οἱ Ἀθηναῖοι, πίπτουσι δὲ οἱ Πέρσαι, καὶ οὐ
 δουλοῦνται τοὺς Ἀθηναίους, καὶ τὴν Ἑλλάδα ἐλευθεροῦσιν
 οἱ Ἀθηναῖοι καὶ τὴν πατρίδα σώζουσι διὰ τὴν τόλμαν. ἡ γὰρ
 ἀρετὴ καὶ ἡ τόλμα τήν τε ὕβριν καὶ τὸ πλῆθος ἀεὶ νικῶσιν.
 οὕτως οὖν βεβαία γίγνεται ἡ τῶν Ἑλλήνων σωτηρία.



οἱ τῶν Περσῶν βασιλεύς

Vocabulary for Section Two B

ἀγαθ-ός -ή -όν	good	Θε-ά	goddess (voc.)
ἄειδ-ε sing! (s.)		θύ-ω	(make a) sacrifice
Ἀθηναῖ-ος, ὁ Athenian (2a)		κίνδυν-ος, ὁ danger (2a)	
αἱ ἀπορί-αι the perplexities, distress		μάχ-ονται (they) fight	
αἱ βο-αι the shouts		μῆνιν οὐλομένην	
αἱ ικετεῖ-αι the supplications		destructive wrath (acc.)	
αἱ νῆες the ships		ναυτικ-όν, τό the navy (2b)	
αἱ τῶν Ἀθηναί-ων the (ships) of the Athenians		νικά-ω defeat, win	
ἀπορέ-ω be at a loss, be perplexed		Ξέρχου θείου βασιλῆος of Xerxes, the god-like king	
ἀφ-ικ-οῦνται (they) arrive		οἱ Ἑλληνες the Greeks	
βάρβαρ-ος, ὁ Persian, barbarian (2a)		οἱ Πέρσ-αι the Persians	
βέβαι-ος -α -ον secure		ὅλιγ-οι -αι -α few	
βραδέ-ως slowly		ὅσ-οι -αι -α how many!	
γίγν-εται (it) becomes		οὕτως thus, so	
διά (+acc.) on account of		πίπτ-ω fall, die	
δουλ-οῦνται (they) enslave		πολλ-αί many (nom.)	
εἰσ-βαίν-ω embark		πολλ-ή much (nom.)	
ἐλευθερ-οῦσι(ν) (they) set free		πολλά εὔχ-ονται they make many prayers	
ἡ ἀπορί-α the perplexity, distress		προσ-έρχ-εται (it) advances	
ἡ ἀρετ-ή (the) courage, excellence		προσ-έρχ-ονται (they) advance	
ἡ ἐλευθερί-α (the) freedom		τὰς θυσί-ας the sacrifices	
ἡ στρατι-ά the army		τὰς ναῦς their ships	
ἡ τόλμ-α (the) courage		ταχέ-ως quickly	
ἡ τῶν Ἑλλήνων the (courage) of the Greeks		τέλος finally	
		τῇ ναυμαχί-ᾳ the naval battle	
		τὴν Ἑλλάδα Greece	
		τὴν πατρίδα the(ir) fatherland	

The Persian wars

The Persian Wars featured four great encounters: Marathon (491), when the Athenians repelled the first Persian invasion, Thermopylae (480), when Spartans tried to hold up the second invasion, Salamis (480), when the Persian fleet was destroyed and Plataea (479), when the Persian army was finally defeated. In our text the rhapsode produces a flowery account of Salamis based on a funeral speech by Lysias, full of emotional repetitions but lacking substance,. The captain bases his version on our two most important sources, Herodotus 8.83ff and Aeschylus' *Persians* 353ff.

C

The captain is not impressed, and proceeds to give his grandfather's first-hand version of the battle.

In *World of Athens*: Herodotus 8.40–1, 93; Aeschylus' *Persians* 8.49, 60; patriotism 5.83; divine intervention 3.7–9; sea-battles 7.39; Greek (dis)unity 1.55–6.

σιωπᾶ ὁ ῥαψῳδός, ὁ δὲ κυβερνήτης λέγει ὅτι οὐδὲν λέγει ὁ ῥαψῳδός.
ἔπειτα δὲ καὶ ὁ κυβερνήτης λέγει τὰ περὶ Σαλαμῖνα πράγματα.

- KYB. οὐδὲν λέγεις, ὡ φίλε, καὶ οὐκ οἰσθα οὐδέν. οὔκουν
κάλλιστον τὸν λόγον ποιεῖς.
- PAΨ. τί φής; διὰ τί οὐ κάλλιστον ποιῶ τὸν λόγον;
- KYB. σκόπει δῆ. ήμεῖς μὲν γὰρ τὰ ἀληθῆ ζητοῦμεν, σὺ δὲ ψευδῆ
λέγεις.
- PAΨ. σὺ δὲ πῶς οἰσθα πότερον τὰ ἀληθῆ λέγω ἢ ψευδῆ;
- KYB. ἄκουε, ὡ φίλε. ὁ γὰρ πάππος ὁ ἐμὸς Σαλαμινομάχης,
καὶ πολλάκις τὰ περὶ Σαλαμῖνα πράγματα ἀληθῶς μοι
λέγει, ἀλλὰ οὐχ ὡσπερ σύ, ψευδῶς, σὺ μὲν γὰρ ἵσως
καλόν τινα λόγον ἡμῖν λέγεις, ὁ δὲ πάππος τὰ πράγματα.
ἡσυχίαν οὖν ἔχετε, καὶ ἀκούετε αὖθις, ὡ ναῦται, τὰ καλὰ
ἔργα τὰ τῶν Ἑλλήνων. ὕδε γὰρ τὰ πράγματα τὰ περὶ
Σαλαμῖνα λέγει ὁ πάππος.
(ἡσυχίαν ἔχουσιν οἱ ναῦται)



ἢ σάλπιγξ ἤχει

ἀφικνεῖται μὲν γὰρ τὸ τῶν Περσῶν ναυτικόν,
καὶ ἐγγὺς Σαλαμῖνος μένει, ήμεῖς δὲ οἵ Ἑλλήνες
ἡσυχίαν ἔχομεν. ἐπειδὴ δὲ νὺξ γίγνεται, ἐνθα καὶ ἐνθα
πλέουσι βραδέως αἴ των Περσῶν ἱνῆς. ἀλλὰ ἂμα ἔω
βοή τις γίγνεται, καὶ ἐπειδὴ ἡ σάλπιγξ ἤχει ἐκ
τῶν πετρῶν, φόβος ἄμα γίγνεται ἐν τοῖς βαρβάροις.
ἀκούουσι γὰρ ἦδη σαφῶς τὴν βοήν.

‘ὦ παῖδες Ἑλλήνων Ἱτε,
ἔλευθεροῦτε πατρίδ, ἔλευθεροῦτε δὲ
παῖδας, γυναῖκας· νῦν ὑπὲρ πάντων ἀγών.’

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Vocabulary for Section Two C

5	ἄγων the contest (nom.) αἱ νῆσες the ships ἀληθῶς truthfully ἄμα at the same time ἄμα ἔω at daybreak αὖθις again ἀφ-ικν-εῖται (it) arrives βο-ή τις a shout γίγν-εται there is, it becomes γυναῖκας your wives (acc.) δὴ then, now (stressing) ἐγγὺς Σαλαμῖνος near Salamis ἔλευθεροῦτε free! (pl.) Ἑλλήνων of the Greeks ἐμ-ός -ή -όν my ἐνθα καὶ ἐνθα this way and that	καλόν τινα λόγον a fine tale λόγ-ος, ὁ story, tale (2a) μοι το me ναῦτ-αι sailors (voc.) ναυτικ-όν, τό navy (2b) νὺξ night οἱ Ἑλλήνες the Greeks οὐδὲν λέγ-ω speak nonsense οὔκουν not . . . therefore παῖδες children (voc.) παῖδας your children (acc.) πάππ-ος, ὁ grandfather (2a) πατρίδ= πατρίδα fatherland (acc.) πολλάκις often πότερον . . . ἢ whether . . . or	τοῖς βαρβάροις the barbarians τὸ ποίημα the poem τῶν Ἑλλήνων of the Greeks τῶν Περσῶν of the Persians τῶν πετρῶν the rocks ὑπὲρ πάντων for everything φής you (s.) say φόβ-ος, ὁ fear (2a) ψευδῆ lies (acc.) ψευδ-ῶς falsely ὕδε as follows, thus ὡσπερ like
10	ἐν τοῖς βαρβάροις among the barbarians ἐπειδὴ when ζητέ-ω seek, look for ἤδη now, already ἴμιν to us ἥ σάλπιγξ trumpet ἥσυχί-αν ἔχ-ω keep quiet ἥχε-ω echo ἴσως perhaps ἵτε come! (pl.) κάλλιστ-ος -η -ον very fine, most lovely	Σαλαμῖνα Salamis (acc.) Σαλαμινομάχ-ης a soldier at Salamis σιωπά-ω be quiet σκοπέ-ω look τὰ ἀληθῆ the truth τὰ πράγματα the events τὰ περί . . . (the events) around τὰ τῶν Ἑλλήνων the (fine deeds) of the Greeks τὴν βο-ήν the shout	ἄματος at the same time αὖθις again βαρβάρος, ὁ barbarian, foreigner (2a) ἐμός ἡ ὁν my; mine ἥσυχάζω be quiet, keep quiet κάλλιστος η ον most/very fine/beautiful/good λόγος, ὁ story, tale (2a) πότερον . . . ἢ whether . . . or σιωπά-ω be silent σκοπέ-ω look (at), consider ψευδῶς falsely
15			

Vocabulary to be learnt

ἄμα at the same time αὖθις again βαρβάρος, ὁ barbarian, foreigner (2a) ἐμός ἡ ὁν my; mine ἥσυχάζω be quiet, keep quiet κάλλιστος η ον most/very fine/beautiful/good λόγος, ὁ story, tale (2a) πότερον . . . ἢ whether . . . or σιωπά-ω be silent σκοπέ-ω look (at), consider ψευδῶς falsely
--

D

KYB.

προσέρχονται μὲν οὖν ταχέως οἱ πολέμιοι ἐπὶ ναυμαχίαν (θεᾶται δὲ ἡδέως τὴν ναυμαχίαν Ξέρξης ὁ βασιλεύς), ἐγὼ δὲ ἀναχωρῶ· καὶ ἀναχωροῦσιν οἱ ἄλλοι Ἕλληνες. ἔξαίφνης δὲ φάίνεται φάσμα τὸ γυναικεῖον, μάλα δεινόν. ἐγὼ δὲ τὸ φάσμα φοβοῦμαι. ἀλλὰ λέγει τὸ φάσμα· Ὡ φίλοι, διὰ τί ἔτι ἀναχωρεῖτε; μὴ φοβεῖσθε τοὺς Μῆδους ἀλλὰ βοηθεῖτε καὶ τολμᾶτε· καὶ ἐγὼ μὲν ταχέως ἐπιπλέω τε καὶ οὐκέτι φοβοῦμαι, ἐπιπλέουσι δὲ καὶ οἱ ἄλλοι Ἕλληνες ταχέως καὶ ἐπὶ τοὺς Μήδους ἐπέρχονται. νῦν δὲ κόσμῳ μαχόμεθα ἡμεῖς καὶ κατὰ τάξιν, ἀκόσμως δὲ καὶ ἀτάκτως μάχονται οἱ βάρβαροι, ἐπειδὴ οὐ τολμῶσιν ὥσπερ ἡμεῖς.

τέλος δὲ τῶν Περσῶν οἱ μὲν φεύγουσι, οἱ δὲ μένουσι καὶ πίπτουσι, καὶ τῶν Ἑλλήνων οἱ μὲν διώκουσι τοὺς Πέρσας, οἱ δὲ λαμβάνουσι τὰς ναῦς καὶ τοὺς ναύτας. ἐπειδὴ δὲ διώκουσιν οἱ Ἀθηναῖοι τοὺς Πέρσας, φεύγει καὶ ὁ Ξέρξης καὶ τὴν ναυμαχίαν οὐκέτι θεᾶται. ἐλεύθεροι οὖν γίγνονται οἱ Ἑλληνες διὰ τὴν ἀρετήν. οὕτως οὖν οἱ θεοὶ κολάζουσι τὴν Περσῶν ὕβριν καὶ σώζουσι τὴν πόλιν. καὶ οὐ δουλοῦνται τοὺς Ἀθηναίους οἱ Πέρσαι. εὖ λέγεις, ὡς κυβερνῆτα. νῦν δὲ σαφῶς καὶ ἀκριβῶς ἴσμεν περὶ τὰ Μηδικά. ἀλλὰ πολλὴ νῦν ἐστιν ἡ τῶν πραγμάτων μεταβολή· τότε μὲν γάρ φίλοι ἀλλήλοις οἱ Ἑλληνες, νῦν δὲ οὐκέτι ὅμονοοῦσιν, ἀλλὰ μισοῦσιν ἀλλήλους διὰ τὸν πόλεμον. τότε μὲν ὅμονοια ἐν τοῖς Ἑλλησι, νῦν δὲ μῖσος. φεῦ φεῦ τῶν Ἑλλήνων, φεῦ τοῦ πολέμου.

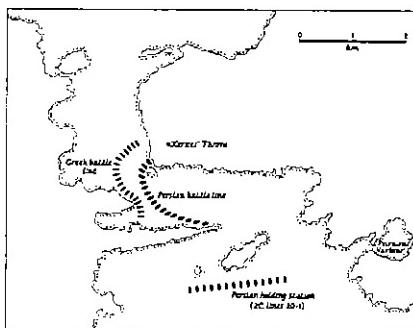
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Salamis

Vocabulary for Section Two D

ἀκόσμῳς in disorder	Μῆδος, ὁ Persian (2a)	τῶν Περσῶν of the Persians
ἄλλήλοις to one another	μισέως hate	τῶν πραγμάτων of/in things, affairs
ἄλλήλους one another (acc.)	μῖσος hatred (nom.)	φαίνεται (it) appears
ἄλλος -η -ο other, rest of	ναυμαχίαν a naval battle (acc.)	φάσμα τι γυναικεῖον a phantom in female form (nom. n.)
ἀναχωρέω retreat	Ξέρξης Xerxes (nom.)	φεῦ alas!
ἀτάκτως out of rank	ὁ βασιλεὺς the king	φεῦ τοῦ πολέμου alas for the war!
γίγνονται (they) become	οἱ δὲ (with οἱ μὲν) others	φεῦ τῶν Ἑλλήνων alas for the Greeks!
δεινός -ή -όν terrible, dire	οἱ μὲν (with οἱ δὲ) some	φοβοῦμαι (I) fear
διὰ (+acc.) because of	ὅμονοεώς be of one mind, agree	φοβεῖσθε be afraid of! (pl.)
δουλοῦνται (they) enslave	ὅμονοι-α agreement (nom.)	ὥσπερ like, as
ἐλεύθερος -α -ον free	ὁ Ξέρξης Xerxes	
ἔξαίφνης suddenly, out of the blue	οὐκέτι no longer	
ἐπειδὴ when, since, because	οὕτως in this way	
ἐπέρχονται they advance against	πολέμοις, οἱ the enemy (2a)	
ἐπὶ (+acc.) to, against, towards	πόλεμος, ὁ war (2a)	
ἐπιπλέω sail forward, attack	πολλή much, great (nom.)	
ἔτι still	προσέρχονται (they) advance	
εὖ well	τάξιν rank (acc.)	
ἡ μεταβολή the change	τὰς ναῦς the ships	
θεᾶται (he) watches, gazes at	ταχέως quickly	
θεός, ὁ god (2a)	τὴν ἀρετήν their courage	
κατὰ (+acc.) by, in, according to	τὴν ναυμαχίαν the naval battle	
κολάζω punish	τὴν πόλιν the city	
κόσμῳ in order	τὴν ὕβριν the aggression	
κυβερνῆτα captain	τι α (nom.)	
λαμβάνω capture, take	τοῖς Ἑλλήσι the Greeks	
μάλα very	τολμάω be daring	
μαχόμεθα (we) fight	τότε then	
μάχονται (they) fight	τὸ φάσμα the phantom, apparition	
Μηδικά, τὰ the Persian Wars (2b)	τοὺς ναύτας the sailors	
	τοὺς Πέρσας the Persians	

Vocabulary to be learnt

ἀναχωρέω retreat
διά (+acc.) because of
ἐλεύθερος ἀ ον free
ἐπειδή when
ἐπί (+ acc.) against, at, to, to get
οὐκέτι no longer
οὕτως thus, so, in this way
πολέμοις, οἱ the enemy (2a)
πολέμος ἀ ον hostile, enemy
πόλεμος, ὁ war (2a)
ταχέως quickly
τι α, something
τολμάω dare, be daring, undertake
ὥσπερ like, as

Section Three A–E: Athens and Sparta

A

As the ship enters the harbour, Dikaiopolis sees a light shining from Salamis. The reaction of the captain is abrupt.

In *World of Athens*: Peloponnesian War 1.56–81.

οὗτως οὖν ἡ ναῦς πρὸς τὸν λιμένα βραδέως χωρεῖ. ὁ δὲ Δικαιοπόλις λαμπάδα τινὰ ὄρᾶ ἐν Σαλαμῖνι. ἐρωτᾷ οὖν ὁ κυβερνήτης πόθεν ἡ λαμπάς· ἐπειδὴ δὲ ὄρᾶ, εὐθὺς σπεύδει πρὸς τὸν λιμένα.

KYB.	(pointing towards the harbour)	5
	δεῦρο ἐλθὲ σὺ καὶ βλέπε. πρὸς γὰρ τὸν λιμένα ἀφικνούμεθα ἥδη.	
ΔΙΚ.	(βλέπει πρὸς τὴν Σαλαμῖνα)	10
	ἰδού, ὡς κυβερνῆτα. λαμπάδα τινὰ ὄρω ἐγὼ ἐν τῇ νήσῳ.	
KYB.	τί φῆς; πόθεν ἡ λαμπάς;	
ΔΙΚ.	ὅποθεν; ιδού.	
KYB.	(βλέπει πρὸς τὴν νῆσον καὶ ὁ κυβερνήτης)	15
	ὦ Ζεῦ. λαμπάδα γὰρ οὐχ ὄρᾶς, ἀλλὰ τὰ πυρά.	
NAYTHΣ	τί φῆς; τὰ πυρὰ λέγεις; ὦ Ζεῦ. ἄγε δή, ὡς κυβερνῆτα, σπεῦδε, σπεῦδε καὶ σῶζε ἡμᾶς εἰς τὸν λιμένα.	
KYB.	(impatiently)	20
	ἀλλὰ σώζω ὑμᾶς ἔγωγε. μὴ φοβεῖσθε σπεῦδω γάρ, καὶ ἐπιστρέψει ἥδη ἡ ναῦς εἰς τὸν λιμένα.	
ΔΙΚ.	ἀλλὰ διὰ τί σπεῦδομεν; ἀρα κίνδυνός τίς ἔστιν ἡμῖν;	
NAY.	νὴ τὸν Δία· ἐν κινδύνῳ ἡμεῖς ἐσμέν, ὡς Δικαιοπόλι, εὖ οἴδα ὅτι. σπεῦδομεν διότι τὰ πυρὰ δηλοῦ τι δεινόν.	
ΔΙΚ.	τί δηλοῖ τὰ πυρά;	
NAY.	σαφῶς δηλοῖ ὅτι αἱ πολέμιαι νῆσες ἐπὶ ἡμᾶς ἐπέρχονται.	

Vocabulary for Section Three A

Grammar for 3A–B

- Type 3a nouns: λιμήν and νύξ (3a)
- Personal pronouns: ἐγώ, σύ, ἡμεῖς, ὑμεῖς

ἄγε come! (s.)	κίνδυνός τις some danger	ὑμᾶς you (acc. pl)
σί πολέμιαι νῆσες the enemy ships	(nom.) κινδύνῳ danger	φής you (s.) say
ἀφ-ικνέ-ομαι arrive, come	λαμπάδ-α a torch (acc.)	χωρέ-ω come, go
δειν-ός -ή -όν dire, terrible	λαμπάδ-α τινὰ a torch (acc.)	
δή then (with imper.)	νὴ τὸν Δί-α yes, by Zeus	
διότι because	νῆσ-ος, ἡ island (2a)	
ἐπι-στρέφ-ω turn round	όποθεν where from?	
ἐρωτά-ω ask	πόθεν from where?	
εὖ well	πυρ-ά, τά fire-signal (2b)	
εὐθὺς immediately	Σαλαμῖν Salamis	
Ζεῦ Zeus	σπεῦδ-ω hurry	
ἡ λαμπάς the torch	τῇ νήσῳ the island	
ἡμᾶς us	τῇ νήσῳ Salamis	
ἡμῖν for/to us	τι δεινόν something terrible	
ἡ πόλις the city	τὸν λιμέν-α the harbour	
ιδού look! (s.)		

Vocabulary to be learnt

- ἄγε come!
- ἀφικνέομαι (ἀφικ-) arrive, come
- ἐρωτάω (ἐρ-) ask
- ἰδού look! here! hey!
- κίνδυνος, ὁ danger (2a)
- νῆσος, ἡ island (2a)
- πόθεν; from where?
- πυρά, τά fire-signal (2b)
- σπεῦδω hurry
- χωρέω go, come

The attack on Peiraieus

Since Peiraieus was so vital for Athens' prosperity and safety, there was a system for early warning in the case of attack. Here Thucydides describes a surprise attack by sea on Peiraieus early on during the Peloponnesian War in 429, which, had it been successful, might have brought the war to an end at once:

'Knemos and Brasidas and the others in command of the Peloponnesian fleet decided on the advice of the Megarians to make an attempt on Peiraieus, the port of Athens, which the Athenians, reasonably enough because of their superiority at sea, had left open and unguarded. The plan was that each sailor should take his oar, cushion and oar-loop, and that they should then proceed on foot to the sea on the Athenian side, make for Megara as quickly as they could and launch from the docks at Nisaia [Megara's port] forty ships which happened to be there and then sail straight to Peiraieus... They arrived by night, launched the ships from Nisaia and sailed, not for Peiraieus as they had originally intended, thinking it too risky (and because the wind was unfavourable, it was said later) but to the promontory of Salamis that fronts Megara... Meanwhile beacons were lit to warn Athens of the attack, and the biggest panic of the war ensued.' (*World of Athens*, 2.25)

B

The scene on shore is one of utter confusion. Polos comes out of his house to find out what is going on. There he meets his neighbour Protarchos who, as an armed soldier on a trireme, is running to get his weapons.

In *World of Athens*: ships and hoplites 7.34; manning triremes 7.44–5.

έπειδὴ δὲ οἱ ἐν τῷ Πειραιεῖ ταῦτα πυρά ὄρωσι, πολὺς γίγνεται ἐν τῷ λιμένι θόρυβος, πολλὰὶ δὲ αἱ βοαί, οὐδαμοῦ δὲ κόσμος. νὺξ γάρ ἔστι, καὶ πολλοὶ ἄνδρες φαίνονται ἐν ταῖς ὁδοῖς καὶ τὰ πυρά θεῶνται. Πρώταρχος καὶ Πώλος ὁ γείτων ὄρωσι τοὺς ἄνδρας.

ΠΩΛΟΣ (ἔξω θεῖ ἐκ τῆς οἰκίας)

εἴπε μοι, τίς ἡ βοὴ αὕτη; τίς ὁ θόρυβος οὗτος, ὡς γεῖτον;
ἄρα οἶσθα; μέγας μὲν γάρ ὁ θόρυβος, μεγάλη δὲ ἡ βοὴ ἡ ἐν τῷ λιμένι.

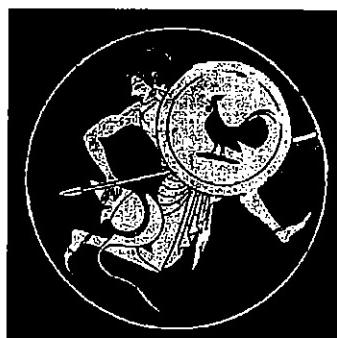
ΠΡΩΤΑΡΧΟΣ (θεῖ οἴκαδε)

δεῦρο ἐλθέ, ὡς γεῖτον, καὶ ἐκεῖσε βλέπε. ἄρα οὐχ ὄρᾶς
ἐκεῖνα τὰ πυρά; ίδού. δῆλον γάρ ὅτι ἐν κινδύνῳ ἔστιν
ἡ Σαλαμίς.

ΠΩΛΟΣ εἴπε μοι, ὡς γεῖτον, ποῦ τρέχεις;

ΠΡΩΤ. οἴκαδε τρέχω ἔγωγε ἐπὶ τὰ ὅπλα. εἴτα δὲ εἰς τὴν ναῦν
ταχέως πορεύομαι. δεινός γάρ οὗτος ὁ κινδυνός καὶ μέγας.
ἀλλὰ διὰ τί σὺ οὐ μετὰ ἐμοῦ πορεύῃ;

ΠΩΛΟΣ καὶ δὴ μετὰ σοῦ πορεύομαι. ἀλλὰ μένε, ὡς φίλε.
ΠΡΩΤ. ἀλλὰ ποῦ σὺ τρέχεις;



τὰ ὅπλα

ΠΩΛΟΣ εἰς τὴν οἰκίαν ἔγωγε, ἐπὶ τὸν τροπωτῆρα καὶ τὸ ύπηρέσιον. 20
δῆλον γάρ ὅτι ἐπὶ ναυμαχίαν πορευόμεθα.

οὗτως οὖν ἐκφέρει ὁ μὲν Πώλος τόν τροπωτῆρα καὶ τὸ ύπηρέσιον, ὁ δὲ τοῦ Πρωτάρχου παῖς τά τε ὅπλα καὶ τὴν λαμπάδα ἐκφέρει. ἔπειτα πορεύονται οἱ ἄνδρες πρὸς τὸν λιμένα. 25

Vocabulary for Section Three B

αὕτη this (with βοή)	οἴκαδε home(wards)	τοῦ Πώλου Polos'
(nom.)	οἰκία, ἡ house (1b)	τοὺς ἄνδρας the men
γεῖτον neighbour (voc.)	ὁ παῖς the slave	τρέχω run
δεινός -ή -όν terrible	ὅπλα, τά weapons (2b)	τῷ λιμένι the harbour
εἰπέ speak! tell (me)!	οὐδαμοῦ nowhere	τῷ Πειραιεῖ the Peiraeus
εἴτα then	οὗτος ὁ this (nom.)	ύπηρέσιον, τό cushion
ἐκεῖνα τά those (acc.)	οὗτος this (with θόρυβος)	(2b)
ἐκεῖσε there, over there	(nom.)	φαίνομαι appear
ἐκφέρω carry out	πολλαῖς many (nom.)	
ἔξω outside	πολλοὶ ἄνδρες many men	
εὖ well	(nom.)	
ἡ Σαλαμίς Salamis	πολὺς much, a lot of	
ἡμῖν for/to us	(nom.)	
θεάομαι watch, gaze at	πορεύομαι journey, come,	
θέω run	go	
θόρυβος, ὁ din, hustle and bustle (2a)	Πρώταρχος, ὁ Protarchos	
καὶ δὴ yes (I am ...)	(2a) (an armed soldier on a trireme)	
κινδύνω danger	Πώλος, ὁ Polos (2a) (a rower)	
κόσμος, ὁ order (2a)	ταῖς ὁδοῖς the streets	
μέγας great (nom.)	ταῦτα τὰ these (acc.)	
μεγάλη great (nom.)	τὴν λαμπάδα the torch	
μετὰ ἐμοῦ with me	τὴν ναῦν the ship	
μοι to me	τῆς οἰκίας the house	
νὺξ night	τὸν λιμένα the harbour	
ὁ γείτων his neighbour	τὸν τροπωτῆρα the/his oar-loop	
οἱ ἄνδρες the men		

Vocabulary to be learnt

δεινός ἡ ὁν terrible, dire, clever
ἔγώ I
εὖ well
ἡμεῖς we
θεάομαι watch, gaze at
θόρυβος, ὁ noise, din, hustle and bustle (2a)
οἰκία, ἡ house (1b)
οἴκαδε homewards
ὅπλα, τά weapons, arms (2b)
πορεύομαι march, journey, go
σὺ you (s.)
ὑμεῖς you (pl.)
φαίνομαι (φαν-) appear, seem

C

Back on the ship, the rhapsode is terrified, but the crew assures him all will be well.

In *World of Athens*: Sparta 1.24, 7.11; Periclean policy 1.57; Athenian sea-power and empire 6.70–4.

ἐν^τ δὲ τούτῳ ὅ τε Δικαιόπολις καὶ οἱ ναῦται ἔτι πρὸς ἄλλήλους διαλέγονται.

ΔΙΚ. Ὡς Ζεῦ. δεινὸς γάρ ὁ ἐν Σαλαμῖνι κίνδυνος ἡμῖν καὶ μέγας.
ἰδού, ὡς ῥάψῳδές ἀλλὰ ποῦ ἔστιν ὁ ἄνήρ; οὐ γάρ ὅρω
ἔκεινον τὸν ἄνδρα.

ΝΑΥ. ιδού, ‘πτώσσει’ οὗτος ὁ ῥάψῳδός ἐν τῇ νηί, ‘ῶσπερ Ἀχαιός
ὑφ’ Ἔκτορι’. φοβεῖται γάρ τοὺς Λακεδαιμονίους.

ΔΙΚ. εἴπε μοι, ὡς ῥάψῳδές, τί ποιεῖς; τίς φόβος λαμβάνει σε;
σὺ γάρ στρατηγὸς εἶ τῶν Ἑλλήνων ἄριστος. μὴ ποίει
τοῦτο μηδὲ φοβοῦ τοὺς Λακεδαιμονίους τούτους. ιδού,
ἔγγὺς τοῦ λιμένος ἐσμὲν ἥδη. μὴ οὖν φοβοῦ.

ΡΑΨ. (*still shaking with fear*)
τί φής; ἄρα ἀφικνοῦνται οἱ Λακεδαιμόνιοι; φοβοῦμαι γάρ
τοὺς Λακεδαιμονίους ἔγωγε. τοὺς γάρ ναύτας λαμβάνουσιν
ἔκεινοι καὶ ἀποκτείνουσιν.

ΝΑΥ. ἀλλὰ οὐδεμίᾳ ναῦς ἔρχεται, ὡς τān, καὶ δῆλον ὅτι οὐκ
ἀφικνεῖται Λακεδαιμόνιος οὐδείς, οὐδὲ λαμβάνει οὐδένα,
οὐδὲ ἀποκτείνει οὔτε ἡμᾶς οὔτε ύμᾶς. σὺ δὲ οὐ μιμνήσκῃ
τοὺς τοῦ Περικλέους λόγους;

ΡΑΨ. τίνες οἱ λόγοι; λέγε μοι· οὐ γάρ μιμνήσκομαι.

ΝΑΥ. ἄκουε οὖν τί λέγει ὁ Περικλῆς ἐν τῇ ἐκκλησίᾳ περὶ τοῦ
πολέμου καὶ τῶν ναυτικῶν· ‘μὴ φοβεῖσθε, ὡς ἄνδρες
Ἀθηναῖοι, τοὺς Λακεδαιμονίους, ἔκεινοι μὲν γάρ κρατοῦσι
κατὰ γῆν, ἡμεῖς δὲ κατὰ θάλατταν. ἀλλὰ καὶ ἡμεῖς ἔχομεν
ἔμπειρίαν τινὰ κατὰ γῆν, ἔκεινοι δὲ οὐδεμίαν ἔχουσιν εἰς
τὰ ναυτικὰ ἔμπειρίαν.

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ἄλλήλ-ους	one another	μοι το me	τοῦτ-ο this (acc.)
(acc.)		ναυτικός -ή -όν	τούτ-ους these (with τοὺς Λακεδαιμονίους)
ἀπο-κτείν-ω	kill	ναυτικά, τά	ὑμῶν of you
Ἀχαιός, ὁ	Achaean (2a) (<i>Homer's word for 'Greek'</i>)	naval matters (2b)	ὑφ' Ἔκτορι at Hektor's mercy (<i>Hektor: Trojan hero killed by Akhilleus</i>)
γῆ, ἡ	land (1a)	ό ἄνήρ the man	φής you (s.) say
δια-λέγ-ομαι	converse	ό Περικλῆς Pericles	φόβ-ος, ὁ fear (2a)
ἔγγὺς τοῦ λιμένος	near the harbour	οὐδαμ-ῶς in no way, not at all	
εἰπ-έ	speak! tell me!	οὐδὲ and not	
ἔκειν-οι οἱ	those (nom.)	οὐδεμί-α ναῦς no ship (nom.)	
ἔκειν-οι	they, those men (nom.)	οὐδεμί-αν ἐμπειρί-αν no experience (acc.)	
ἔκειν-ον τὸν ἄνδρ-α	that man	οὐδέν-α any one at all (acc.)	
ἔμπειρί-αν	τινά some experience	οὐτ-ος ὁ this	
ἐν τούτῳ	meanwhile	περὶ τοῦ πολέμου καὶ τῶν ναυτικῶν about the war and naval matters	
ἔτι	still	πτώσσ-ω crouch, cower	
Ζεῦ	Zeus	Σαλαμῖνι Salamis	
κατά (+acc.)	on, by	σε you (s.) (acc.)	
κρατέ-ω	hold sway, power	τān my dear chap (condescending)	
Λακεδαιμόνι-ος, ὁ	Spartan (2a)	τῇ ἐκκλησίᾳ the Assembly of the people (<i>where all political decisions were made</i>)	
Λακεδαιμόνι-ος οὐδείς	πο	τῇ νηί the ship	
μηδέ	not	τίνες what? (nom.)	
μιμνήσκ-ομαι	remember	τις someone, one (nom.)	
		τοῦ Περικλέους Pericles' (1a)	

ΔΙΚ.

καὶ δὴ καὶ οὐ ὁρδίως μανθάνουσιν οἱ Λακεδαιμόνιοι τὰ ναυτικά, εὗ οἶδα ὅτι, ἐπειδὴ γεωργοί εἰσι καὶ οὐ θαλάττιοι. τὸ δὲ ναυτικὸν τέχνη ἔστι καὶ ταύτην μανθάνουσιν οἱ ἄνθρωποι διὰ τὴν μελετήν, ὥσπερ καὶ τὰς ἄλλας τέχνας, ἄλλως δὲ οὐδαμῶς. ὑμεῖς γὰρ δὴ εὗ ἵστε ὅτι οὐ ὁρδίως, ἀλλὰ χαλεπῶς καὶ μετὰ πολλῆς μελετῆς, μανθάνετε ταύτην τὴν τέχνην. – “ἄλλὰ οἱ Λακεδαιμόνιοι” – φησὶ τις ύμῶν – “ἄρα οὐ μελετῶσιν;” – ἐγὼ δὲ ἀποκρίνομαι “οὔκ, ἀλλὰ ἡμεῖς, ἐπειδὴ κρατοῦμεν κατὰ θάλατταν, κωλύομεν.”

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(comfortingly)
καὶ μήν ὄρᾶτε τὸν λιμένα. ὅσαι αἱ λαμπάδες, ὅσαι αἱ νῆες, ὅσος ὁ θόρυβος, ὅσοι οἱ ἄνδρες. ίδού· ὕσπεργάρ μύρμηκες, οὕτω συνέρχονται ἔκεινοι οἱ ναῦται εἰς τὸν λιμένα. μέγα γὰρ ἡμῖν τὸ πλῆθος τὸ τῶν τε λινῶν καὶ τῶν τριηράρχων.

35

αἱ λαμπάδ-ες the torches	καὶ μήν pay attention! See!	οἱ ἄνδρ-ες the men
αἱ νῆ-ες the ships	κατά (+acc.) on, by	οὔτω = οὕτως
ἄλλ-ος -η -ο other, rest of	κρατέ-ω hold sway, power	ὁρδί-ως easily
ἄλλ-ως otherwise	κωλύ-ω prevent, stop	συν-έρχ-ομαι assemble, come together, swarm
ἀπο-κρίν-ομαι answer	Λακεδαιμόνι-ος, ὁ Spartan	ταύτ-ην it, this (acc.)
γὰρ δὴ really, I assure you	(2a)	ταύτ-ην τὴν this (acc.)
γεωργ-ός, ὁ farmer (2a)	μανθάν-ω learn	τέχν-η, ἡ skill (1a)
ἔκειν-οι οἱ those (nom.)	μέγα great (nom.)	τὸν λιμέν-α the harbour
ἔκειν-οι οἱ they, those men (nom.)	μελετά-ω practice	τὸ πλῆθος the number
ἐπειδὴ since, because	μελετ-ή, ἡ practice (1a)	τριηράρχ-ος, ὁ trierarch (2a)
ἡμῖν to/for us	μετὰ πολλῆς μελετῆς with	τῶν νεών of the ships
θαλάττι-ος -α -ον sea, of the sea	much practice	φησί (he) says
καὶ δὴ καὶ and moreover	μύρμηκ-ες ants (nom.)	χαλεπ-ῶς with difficulty
	ναυτικά, τὰ naval matters (2b)	
	ναυτικόν, τὸ navigation (2b)	

D

Dikaiopolis disembarks and observes the chaos. Polos is sent off to rouse the ship's trierarch (master) by an agitated boatswain.

In *World of Athens*: trierarchs 7.43–6; deme-names 5.12.

ἐπειδὴ οὖν ὁ Δικαιόπολις καὶ ὁ ὥραψωδός εἰς τὴν γῆν ἀφικνοῦνται, θόρυβος γίγνεται πολύς. οἵ δὲ ἄνδρες ἡσυχάζουσι καὶ τὴν θέαν θεῶνται. ἐγγὺς δὲ τῆς νεώς ἔστι κελευστής τις, βοᾷ δὲ οὕτος.

ΚΕΛΕΥΣΤΗΣ εἰπέ μοι, ποῦ ὁ τριηράρχος ὁ ἡμέτερος;
ΠΩΛΟΣ δῆλον ὅτι οἴκοι, ὃ κελευστά. καθεύδει γάρ που.

5

ΚΕΛ. οἴμοι. δεινὸς μὲν ὁ τῶν Ἀθηναίων κίνδυνος, ἀλλὰ ἐκεῖνος οἴκοι καθεύδει. σπεῦδε οὖν, ὃ Πῶλε, καὶ ζήτει τὸν τριηράρχον καὶ λέγε περὶ τούτου τοῦ ἐν Σαλαμῖνι κινδύνου.

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ΠΩΛΟΣ μάλιστά γε, ὃ κελευστά.
(οὕτως οὖν τρέχει ταχέως πρὸς τὸν τριηράρχον ὁ Πῶλος. τέλος δὲ εἰς τὴν θύραν ἀφικνεῖται.)

15

ΠΩΛΟΣ (*knocks on the door*)
παῖ, παῖ. τί ποιεῖς; ἄρα καθεύδει ὁ παῖς; παῖ, παῖ.

ΠΑΙΣ (*blearily*)
τίς ἔστι; τίς βοᾷ;
(*opens the door*)

20

ΠΩΛΟΣ διὰ τί καλεῖς με; τίνα ζητεῖς;
ΠΑΙΣ εἰπέ μοι, ἄρα ἔνδον ἔστιν ὁ τριηράρχος; ή οὐχ οὕτως;

25

ΠΩΛΟΣ φέρε, ὃ παῖ, διὰ τί ἔτι μένεις καὶ οὐ καλεῖς τὸν δεσπότην; ζητῶ γάρ ἐκεῖνον.

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ΠΑΙΣ ἀλλὰ ἀδύνατον καθεύδει γάρ ὁ δεσπότης ἥσυχος.
(*shuts the door*)

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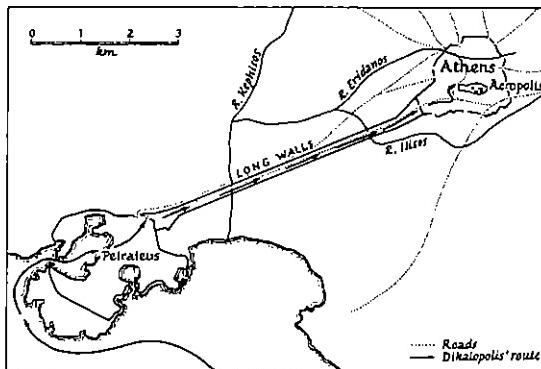
ΠΩΛΟΣ τί φής; ἀδύνατον; βάλλε εἰς τὸ κόρακας· μὴ παῖςε πρὸς ἐμέ.
(*he approaches the door*)
διὰ τί οὐ κόπτω ταύτην τὴν θύραν; τριηράρχε, τριηράρχε
σὲ γάρ βοῶ.

Vocabulary for Section Three D

ἀ-δύνατ-ος -ον impossible	θύρ-α, ἡ door (1b)	οὔτως γε yes, he is παῖ slave!
βάλλε εἰς τὸ κόρακ-ας go to hell! (lit. ‘to the crows’)	καθεύδ-ω sleep	περὶ τούτ-ου τοῦ κινδύνου about this danger
βοά-ω shout (for)	καλέ-ω call, summon	πολ-ύς much (nom.)
γάρ που of course, no need to say	κελευστ-ής, ὁ boatswain (1d)	Σαλαμῖνι Salamis
δεσπότ-ης, ὁ master (1d)	κελευστ-ής τις a boatswain (he gave the time to the rowers)	σὲ you (acc. s.)
ἔκειν-ον him (acc.)	κόπτ-ω knock	ταύτ-ην τὴν this (acc.)
ἔκειν-ος he (nom.)	μάλιστά γε yes, all right	τῆς νεώς the ship
ἐμὲ με (acc.)	με με (acc.)	τίνα whom? (acc.)
ἔνδον inside	μοι το me	τρέχ-ω run
ἔτι still	οἱ ἄνδρ-ες the men	τριηράρχ-ος, ὁ trierarch, master (2a)
ζητέ-ω seek, look for	οἴκοι at home	φέρ-ε come now!
ἥσυχ-ος -ον quiet, quietly	ὁ παῖς the slave	φής you (s.) say, mean
θέ-α sight (1b)	οὔτ-ος he, the latter (nom.)	

ΤΡΙΗΡΑΡΧΟΣ βάλλεις κόρακας. ἀλλὰ τίς κόπτει τὴν θύραν; τί³⁰
τοῦτο τὸ πρᾶγμά ἔστι; τίς καλεῖ με; τίς βοᾷ;
ΠΩΛΟΣ Πῶλος καλεῖ σε, δῆκυδαθηναιεύς, ἐγώ.
ΤΡΙ. ἀλλὰ καθεύδω ἥσυχος -
ΠΩΛΟΣ ἀλλὰ μή κάθευδε, ὡς τριήραρχε· ἐν κινδύνῳ γάρ ἡ Σαλαμίς.
ἐλθὲ καὶ βλέπε ἐκεῖσε. ἄρα οὐχ ὁρᾶς ἐκεῖνα τὰ πυρά;
ΤΡΙ. τί φής; ἄρα παίζεις πρὸς ἐμέ;³⁵
(ὅρᾳ τὰ πυρὰ τὰ ἐν τῇ νήσῳ)
οἴμοι, μένε, ὡς Πῶλε. ταχὺ γάρ ἔρχομαι.

βοά-w shout (for)	οἱ ἄνδρες the men
ἐκεῖν-α τὰ those (acc.)	ὁ Κυδαθηναιεὺς the member of Kydathene deme (<i>a district of Athens</i>)
ἐκεῖσε there	ταχύ quickly
ἡ Σαλαμίς Salamis	τῇ νήσῳ the island
ἥσυχ-ος -on quiet, quietly	τοῦτο τὸ πράγμα this business (nom.)
θύρ-α, ἡ door (1b)	φής you (s.) say, mean
καθεύδ-ω sleep	
καλέ-ω call, summon	
κινδύνῳ danger	
κόπτ-ω knock	



Athens and the harbours of Peiraeus



τὴν σπονδὴν σπένδει

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Vocabulary to be learnt	
βοάw shout (for)	ἔτι still, yet
ἔτι still, yet	ζητέω look for, seek
ζητέω look for, seek	θύρα, ἡ door (1b)
θύρα, ἡ door (1b)	καθεύδω sleep
καθεύδω sleep	καλέω call, summon
καλέω call, summon	κελευστής, ὁ boatswain (1d)
κελευστής, ὁ boatswain (1d)	οἴκοι at home
οἴκοι at home	τρέχω (δραμ-) run
τρέχω (δραμ-) run	τριήραρχος, ὁ trierarch (2a)

E

Captain and crew finally embark on their trireme. Ritual prayers accompany their departure.

In *World of Athens*: libations 3.28.

τέλος δὲ ἐμβαίνουσι μὲν εἰς τὰς ναῦς οἱ ναῦται καὶ ὁ κελευστής,
ἐμβαίνει δὲ καὶ ὁ τριήραρχος. καὶ ἐπειδὴ ἐκεῖνος κελεύει, ἡ ναῦς
ἀποπλεῖ.

ΤΡΙ. κατακέλευε δή, ὡς κελευστά.

ΚΕΛ. ωδὸν ὅπερ ωδὸν ὅπ.

ΤΡΙ. εὖ γε. νῦν γάρ σπονδὴν τοῖς θεοῖς σπένδω καὶ τὰς εὔχας
εὔχομαι.

(τὰς εὔχας εὔχεται)

ὦναξ Πόσειδον – σὺ μὲν γάρ σωτήρ ἄριστος τῶν ναυτῶν,
ἡμεῖς δὲ πολλάκις ὑπὲρ τῆς σωτηρίας σοι θυσίας θύομεν
– σῶζε ἡμᾶς ἐπὶ τὴν πατρίδα πάλιν.

(τὴν σπονδὴν σπένδει)

νῦν δὲ κατακέλευε αὐθις, ὡς κελευστά.

ΚΕΛ. ωδὸν ὅπερ ωδὸν ὅπ. εὖ γε, ὕνδρες, ἀποπλεῖ γάρ ἡ ήμετέρα ναῦς.

ΤΡΙ. ταχέως νῦν, ὡς κελευστά· κατακέλευε δή.

ΚΕΛ. ωδὸν ὅπ, ωδὸν ὅπ, ωδὸν ὅπ.

Vocabulary for Section Three E

ἀπο-πλέ-w sail off

δή then, now

ἐκεῖν-ος the former (nom.)

ἐμ-βαίν-w embark

εὖ γε well done!

εὔχ-ή, ἡ prayer (1a)

εὔχ-ομαι pray

θυσί-ά, ἡ sacrifice (1b)

θύ-w sacrifice

κατα-κελεύ-w give the time

κελεύ-w order, give orders

πάλιν back, again

πολλάκις often

Πόσειδον Poseidon (sea god) (voc.)

σοι to you (s.)

σπένδ-ή, ἡ libation (1a)

σωτήρ saviour (nom.)

τὰς ναῦς the ships

τὴν πατρίδ-ά our fatherland

τοῖς θεοῖς to the gods

ὑπὲρ τῆς σωτηρίας for our safety

ὦναξ=ὦ ἄναξ O lord!

ὕνδρες=ἄνδρες men!

ωδὸν ὅπ in ... out... in ... out

Vocabulary to be learnt

δή then, indeed

ἐμβαίνω (ἐμβα-) embark

εὔχή, ἡ prayer (1a)

εὔχομαι pray

θυσίā, ἡ a sacrifice (1b)

θύω sacrifice

κελεύω order

σπένδω pour a libation

σπονδή, ἡ a libation (1a)



Ζεύς

Part Two Moral decay?

Introduction

The later part of the fifth century was a time when many traditional values were shaken by new ideas. As Dikaiopolis and the rhapsode make their way towards Athens, a city torn by war and plague, they see examples of the breakdown of conventional respect for law and the gods.

The changing attitude to traditional values is explored further through consideration of the influence of Socrates (*Σωκράτης*) and the sophists as seen by both the comic poet Aristophanes (*Αριστοφάνης*) and the philosopher Plato (*Πλάτων*).

Contemporary interest in the comparison of behaviour in different societies will be illustrated by a story from the historian Herodotus ('*Ηρόδοτος*'), before we return to Dikaiopolis and the immediate problems of the war.

Sources

Thucydides, *Histories* 2.13–17, 51–3, 66–7; 3.83
Pindar, *Pythian* 8.135
Euripides, *Alkestis* 780ff.
Xenophon, *Hellenika* 2.iii. 52ff.

Solon, *Elegies* 4.31–2 (West)
Aristophanes, *Clouds* 1–246, 694–791
Plato, *Apology* 20c–23b
Euthydemus 275–277c
Herodotus, *Histories* 4.110–16

Time to be taken

Seven weeks

Section Four A–D: Lawlessness in Athenian life

A

Dikaiopolis and the rhapsode walk up towards the city between the Long Walls, through an area crowded with makeshift dwellings, where Dikaiopolis has now made his home. All around are funeral pyres, ready to receive their dead; one belongs to a neighbour of Dikaiopolis.

In *World of Athens*: walls of Athens 1.41, 2.23, 32; Pericles 1.57; farmers 2.14, 5.51; sea-power 7.3; the plague 1.57, 3.7, 5.82.

ΡΑΨ. Ὡς Ἡράκλεις, δόσοντας ἀνθρώπων πλῆθος. πλέα γάρ
φαίνεται τὰ τείχη. διὰ τί τοσοῦτον πλῆθος ἔχει ἡ πόλις,
ὦ Δικαιόπολι; οἵμοι, τί τοῦτο; πυράς τινας ὥρω. εἰπέ μοι,
πρὸς τῶν θεῶν, τίς ἡ αἴτια; ἢ που δῆλον ὅτι δαίμων τις
κακὸς κολάζει τὴν πόλιν.

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ΔΙΚ. κακοδαίμων νὴ Δία ἡ πόλις ἐστίν, ὡς ῥάψῳδέ, κακόδαιμον
δὲ τὸ πλῆθος, κακοδαίμονες δὲ οἱ γεωργοὶ μάλιστα. αἴτιος
δὲ πρῶτον μὲν ὁ πόλεμος, ἔπειτα δὲ καὶ ὁ Περικλῆς.
ἀλλὰ στρατηγὸς ἄριστος ὁ Περικλῆς. ὁ γάρ ναύτης –

ΔΙΚ. ἀλλὰ δῆλόν ἐστιν ὅτι φιλεῖ τὸν Περικλέα ἐκεῖνος, ναύτης
ὦν. ἐγὼ δὲ ναύτης οὐκ εἰμι, ἀλλὰ γεωργός. καὶ γεωργὸς ὧν

10



ὁλοφύρομαι τὸν ἐμὸν υἱόν, οὐκέτ' ὄντα

Περικλέα αἴτιον νομίζω. φησὶ γάρ – ‘ήμετς μὲν κρατοῦμεν
κατὰ θάλατταν, Λακεδαιμόνιοι δὲ κατὰ γῆν, καταλείπετε
οὖν, ὡς γεωργοί, τὰς οἰκίας καὶ τὴν γῆν, καὶ εἰσκομίζεσθε
εἰς τὸ ἄστυ τὰς ὑμέτερα σκεύη, καὶ μὴ φροντίζετε. πόλις
γάρ οὐκ οἰκήσεις ἡ γῆ, ἀλλὰ ἄνδρες’.

15

οὗτω μὲν οὖν πείθει ἡμᾶς ὁ Περικλῆς, βίτωρ ὧν
πιθανός. ήμετς δὲ εἰσκομίζομεθα ἐκ τῶν ἀγρῶν τοὺς παῖδας
καὶ τὰς γυναικας καὶ τὰς ἄλλα σκεύη. τὰ δὲ πρόβατα εἰς
τὴν Εὔβοιαν διαπεμπόμεθα.

20

Vocabulary for Section Four A

Grammar for 4A–B

- Types 3b, c, e, f nouns: πρᾶγμα, πλῆθος, πόλις, πρέσβυς, ἄστυ
- Adjectives: εὐφρων
- Adjectives/pronouns: τις, τίς, οὐδείς
- Present participles: ὧν

ἄγρ-ός, ὁ field (pl. country)	κατα-λείπ-ω leave behind	πρῶτον (μὲν) first
(2a)	κολάζ-ω punish	πυρ-ά, ἡ funeral pyre (1b)
αἰτί-ά, ἡ reason, cause (1b)	κρατέ-ω hold sway	βίτωρ (βίτορ-), ὁ
αἴτι-ος -ά -ον responsible	μάλιστα particularly	politician, orator (3a)
γεωργ-ός, ὁ farmer (2a)	νή (+ acc.) by . . .!	τὰ σκεύ-η equipment,
δαίμων (δαιμον-), ὁ god,	νομίζ-ω think x (acc.) to be	furniture
daimon (3a)	Y (acc.)	τὰ τείχ-η the walls (of the
δια-πέμπ-ομαι send across	οἰκήσ-εις dwellings (nom.,	city)
εἰσ-κομίζ-ομαι bring in	acc.)	τὴν πόλ-ιν the city
Εὔβοι-α, ἡ Euboea (1b)	ὁ Περικλῆς Pericles	τινας some (acc.)
ἡ πόλις city	ὅσον πλῆθος what a lot!	τὸ ἄστ-υ the city (of
ἢ που surely	(nom.)	Athens)
Ἡράκλεις Herakles!	πείθ-ω persuade	τὸν Περικλέ-α Pericles
κακο-δαίμων wretched,	πιθαν-ός -ή -όν persuasive	τοσ-οῦτ-ον πλῆθος so great
unlucky (nom.)	πλέ-ως -α -ων full	a number
κακόδαιμον wretched,	πόλ-ις city (nom.)	φησὶ he says
unlucky (nom.)	πρόβατ-α, τὰ sheep (2b)	φιλέ-ω love, be well
κακοδαίμον-ες wretched,	πρὸς τῶν θε-ῶν in the name	disposed to
unlucky (nom.)	of the gods	ὦν being (nom.)

έπειδὴ δὲ ἡμεῖς, πολλοὶ ὄντες, ἀφικνούμεθα εἰς τὸ ἄστυ, χαλεπὸν γίγνεται τὸ πρᾶγμα. τὰς μὲν γὰρ οἰκήσεις, ὀλίγας οὖσας, ἔχουσιν οἱ ἀστοί, ἡμεῖς δὲ πρῶτον μὲν τὰ μακρὰ τείχη, ἔπειτα δὲ τὰ ἱερά οἰκοῦμεν. μετὰ δὲ ταῦτα ἡ νόσος ἐπιγίγνεται, καὶ δεινὴ οὖσα πολλοὺς ἄνδρας διαφθείρει καὶ πολλὰς γυναῖκας καὶ πολλὰ παιδία. διαφθείρει δὲ καὶ τοὺς ἔμοὺς οἰκείους ἡ νόσος. ὀλοφύρομαι γὰρ ἔτι καὶ νῦν τὸν ἔμὸν οὐτόν, οὐκέτ' ὄντα, καὶ τὴν ἐμὴν γυναῖκα, οὐκέτ' οὖσαν. ἔχεις τὸ πρᾶγμα. ἐμὲ οὖν ὁρᾶς, ὡς ῥάψωδές, κακοδαίμονα ὄντα. τὴν δὲ πόλιν ὁρᾶς κακοδαίμονα δὴ οὖσαν. τοὺς δ' ἐν τῇ πόλει ὁρᾶς κακοδαίμονας ὄντας.

25

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ἀστ-ός, ὁ townsman (2a)	οἰκεῖ-ος, ὁ member of family (2a)	τὸ πρᾶγμα the matter
γυνή (γυναικ-), ἡ wife, woman (3a)	ὀλίγ-οι -αι -α few	νι-ός, ὁ son (2a)
δ'=δέ	ὀλοφύρ-ομαι lament, mourn for	ὑμέτερ-ος -α -ov your (where 'you'=more than one)
δια-φθείρ-ω kill, destroy	ὄντ-α (acc.)	χολεπ-ός -ή -όν difficult
ἐπι-γίγν-ομαι occur, follow	ὄντ-ες (nom.) } being	
ἔτι καὶ νῦν even now	ὄντ-ας (acc.) } being	
ἱερ-όν, τό sanctuary (2b)	οὐκέτ'=οὐκέτι	
κακο-δαίμον-α wretched, unlucky (acc.)	οὖσ-α (nom.) } being	
κακο-δαίμον-ας wretched, unlucky (acc.)	οὖσ-αν (acc.) } being	
μακρ-ός -ά -όν long	παιδί-ον, τό child (2b)	
μετὰ (+ acc.) after	Περικλέ-α Pericles (acc.)	
μοι το me	πόλ-ις city (nom.)	
νόσ-ος, ἡ plague (2a)	τὰς οἰκήσ-εις the dwellings	
οἰκέ-ω dwell in, reside in	τὴν πόλ-ιν the city	
οἰκήσ-εις dwellings (nom., acc.)	τῇ πόλει the city	
	τὸ ἄστ-υ the city (of Athens)	
	τὸ πλῆθος the people	

The plague of Athens

'All the usual funerary rituals were turned upside down, and they buried the dead as best they could. Because so many died, people ran out of the necessary means of burial and took refuge in disgraceful methods. They would commandeer a funeral pyre made for others, put their own dead on it and set it alight; or throw the corpse they were carrying onto an already burning pyre and make off.' (Thucydides, Peloponnesian War 2.52)

B

At this moment a young man approaches, followed at a distance by his slave, who is labouring under a heavy weight.

In *World of Athens*: death and burial 5.78–83; hubris 4.17; relations between gods and men 3.22–7.

NEANIAΣ ἴδού, πυρά. δεῦρ' ἐλθέ, ὡς παῖ, ταχέως.

ΔΟΥΛΟΣ μένε, ὡς δέσποτα, μένε καὶ μὴ σπεῦδε. βαρὺς γάρ ἐστιν ὁ νεκρὸς οὗτος, βαρὺν δ' ὄντα βραδέως δὴ φέρω ἔγωγε.

ΔΙΚ. (*overhearing*)

τί φῆς; νεκρόν τινα φέρεις;

NEAN. (*ignoring Dikaiopolis*)

ἄγε νυν, ὡς παῖ, ἐπίβαλλε τὸν νεκρὸν ἐπὶ τὴν πυρὰν ταύτην.

ΔΙΚ. (*shocked, comes forward*)

ἀλλὰ τί ποιεῖτε; μὴ ποιεῖτε τοῦτο, πρὸς θεῶν. παύεσθε.

NEAN. (*turns angrily on Dikaiopolis and hits him*)

μὴ κώλυε, ὡς νήθρωπε.

ΔΙΚ. ὡς μίαρε, τύπτεις ἐμὲ πολίτην ὄντα; ὡς τῆς ὕβρεως. μὴ τύπτε.

ΓΕΡΩΝ (*comes out of his shack*)

τί τὸ πρᾶγμα; τίνες αἱ βοαί; οὗτος, τί ποιεῖς; τύπτεις

πολίτην; ὡς τῆς ἀνομίας, παῦε. οἴμοι, τί τοῦτο; νεκρὸν ἐπιβάλλεις ἐπ' ἔκείνην τὴν πυράν; ὡς τῆς ἀσεβείας, παῦε –

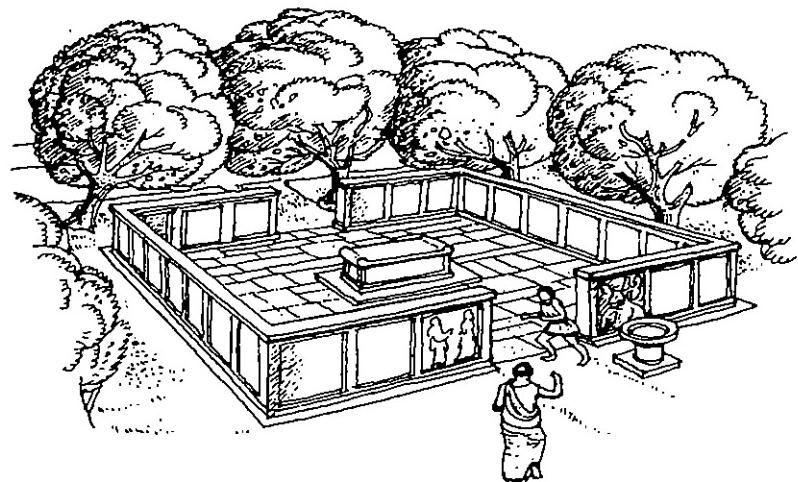
NEAN. (*threateningly*)

μὴ κώλυε, ὡς γέρον.

Vocabulary for Section Four B

βαρ-ύς (nom.) } heavy	νήθρωπε=ἄνθρωπε	τὸ πρᾶγμα the matter
βαρ-ύν (acc.) } heavy	ὄντ-α (acc.) being	τύπτ-ω strike
δεσπότ-ης, ὁ master (1d)	οὗτος, hey, you!	φέρ-ω carry
δεῦρ' =δεῦρο	παύ-ομαι stop	φῆς you (s.) say
ἐπι-βάλλ-ω throw onto	παῦ-ε stop!	ὡς τῆς ἀνομίας what lawlessness!
κωλύ-ω prevent, stop	πολίτ-ης, ὁ citizen (1d)	ὡς τῆς ἀσεβείας what irreverence!
μιαρ-ός -ά -όν foul, polluted	πρὸς θεῶν in the name of the gods!	ὡς τῆς ὕβρεως what aggressive behaviour!
νεκρ-ός, ὁ corpse (2a)	πυρ-ά, ἡ funeral pyre (1b)	
νεκρ-όν τιν-α a corpse		
τὸ πλῆθος the people		

- ΓΕΡ. ἀλλὰ θάπτω τήμερον τὸν ἐμὸν νίόν, καὶ ἐμὴ ἡ πυρά.
NEAN. οὐ φροντίζω ἔγωγε. 20
- ΓΕΡ. ἅρ' οὐ σέβῃ τοὺς θεούς; ἅρ' οὐ τιμᾶς τοὺς τῶν ἀνθρώπων νόμους; ἀλλ' οὐδὲν κωλύει σε, οὔτε θεῶν φόβος οὔτε ἀνθρώπων νόμος;
NEAN. τί φῆς; νεκροὶ ἐπὶ νεκροῖς πίπτουσιν, ἀποθνήσκουσι δ' οἱ ἄνθρωποι ὥσπερ πρόβατα ἐν ταῖς οἰκίαις καὶ ἐν τοῖς ἱεροῖς. σὺ δέ μοι θεοὺς λέγεις καὶ νόμους; ὃ μῶρε σύ – οἱ γάρ θεοὶ ή οὐκ εἰσὶν ή οὐ φροντίζουσιν ἡμῶν, ἐπειδὴ ή νόσος διαφθείρει τούς τε ἐνσεβεῖς ἄμα καὶ τοὺς ἀσεβεῖς. ποῦ γάρ ή ἐμὴ μήτηρ καὶ ὁ πατήρ, εὐσεβοῦντες ἀεί; νῦν δὲ ποῦ ἔστιν ὁ ἀδελφός, εὐσεβέστατος ἀνθρώπων ὁν; ἴδού. (points to the corpse)
καὶ μή μοι λέγε περὶ νόμων καὶ ὕβρεως. οὐ γάρ φοβοῦμαι τὴν κόλασιν. ή οὐκ οἶσθα ὅτι ἐφήμεροι οἱ ἄνθρωποι; τί δ' ἐσμέν; τί δ' οὐκ ἐσμέν;
‘σκιᾶς ὄναρ ἄνθρωπος’.
(sets light to the pyre) 35
- ΓΕΡ. παῦε, παῦε. ἀτιμάζεις γάρ τοὺς θεούς, θνητὸς ὁν.
NEAN. ἀλλ' οὐκ ἀτιμάζω τοὺς θεοὺς ἔγωγε. τιμῷ γάρ μάλιστα τὴν Ἀφροδίτην. καλὴ γάρ καὶ εὔφρων ή θεός. καλὴ γάρ καὶ



τὸ ιερόν

- εὔφρων οὖσα ἡ θεός, εὐδαιμονα ποιεῖ τὸν βίον. ἐγὼ οὗν πρὸς Ἀφροδίτην τρέπομαι καὶ τὴν ἡδονήν, καλὰς οὔσας.
He goes off, helped by the slave. The old man looks on.
ΔΙΚ. ἄρα θαυμάζεις, ὃ ῥαψῳδέ, ὅτι τὸ ἄστυ μισῶ, γεωργὸς ὁν, καὶ τὸν ἐμὸν δῆμον ποθῶ; ἐν γάρ τῇ πόλει οὐδὲν ἄλλο ή ἀνομία καὶ ἀσέβεια καὶ νόσος καὶ πολὺ τῶν νεκρῶν πλῆθος. 45

- ἀδελφός, ὁ brother (2a)
ἀλλ':=ἄλλα
ἀ-νομί-α, ἡ lawlessness (1b)
ἄρ'=ἄρα
ἀ-σεβει-α, ἡ disrespect towards the gods, impiety (1b)
ἀ-τιμάζ-ω hold in dishonour
Ἀφροδίτη, ἡ Aphrodite (1a) (goddess of love and sexual pleasure)
βί-ος, ὁ life (2a)
γέρων (γεροντ-), ὁ old man (3a)
δ'=δέ
δῆμ-ος, ὁ deme (2a) (local districts into which Attica was divided)
δια-φθείρ-ω kill
δοῦλ-ος, ὁ slave (2a)
ἐπ'=ἐπι
ἐπὶ νεκροῖς on top of corpses
εὐ-δαίμον-α fortunate (ruled by a benevolent daimon) (acc.)
εὐ-σεβέστα-ος -η -ον most respectful of the gods (nom.)
εὐ-σεβοῦντες respecting the gods (nom.)
εὔ-φρων well-disposed
ἔφ-ήμερ-ος -ον ephemeral, short-lived
ἢ than
ἢ . . . ἢ either ... or
ἡδον-ή, ἡ pleasure (1a)
θάπ-τω bury
θαυμάζ-ω wonder
θε-ός, ὁ/ἡ god(-dess) (2a)
θητ-ός -ή -όν mortal
κωλύ-ω prevent, stop
μάλιστα very much
μήτηρ (μητερ-), ἡ mother (3a)
μισέ-ω hate
μοι to me
νεανί-ας, ὁ young man (1d)
νεκρ-όν τιν-α a corpse (acc.)
νόμ-ος, ὁ law, convention (2a)
νόσ-ος, ἡ plague (2a)
νῦν now then
ὄναρ a dream (nom.)
οὖσ-α (nom.) }
οὖσ-ας (acc.) } being
οὔτε . . . οὔτε neither . . . nor
πατήρ (πατερ-), ὁ father (3a)
παῦ-ε stop!
περὶ νόμων καὶ ὕβρεως about laws and aggression
ποθέ-ω desire, long for
πολὺ πλῆθος a great number (nom.)
πρόβατ-α, τά sheep (2b)
πυρ-ά, ἡ funeral pyre (1b)
σεβ-ομαι show respect for
σκιᾶς of a shadow
ταῖς οἰκίαις the houses
τῇ πόλει the city
τήμερον today
τὴν κόλασ-iv punishment
τιμά-ω honour
τίν-ες; what? (nom.)
τοῖς ιεροῖς the sanctuaries
τοὺς ἀ-σεβεῖς those who are disrespectful of the gods
τὸν εὐ-σεβεῖς those who respect the gods
τρέπ-ομαι turn (oneself)
νι-ός, ὁ son (2a)
φῆς you (s.) say
φόβ-ος, ὁ fear (2a)
ὁν being (nom.)
- Vocabulary to be learnt**
ἀτιμάζω dishonour, hold in dishonour
δεσπότης, ὁ master (1d)
διαφθείρω (διαφθειρα-) destroy, kill
θεός, ὁ/ἡ god(-dess) (2a)
θνητός ή ὁν mortal
κωλύω prevent, stop
μάλιστα especially;
particular; yes
νεκρός, ὁ corpse (2a)
νόμος, ὁ law, convention (2a)
νόσος, ἡ plague, disease (2a)
πυρά, ἡ funeral pyre (1b)
τιμάω honour
τύπτω strike, hit
φέρω (ἐνεγκ-) carry, bear
φόβος, ὁ fear (2a)

C

In *World of Athens*: altar of the Twelve Gods 2.28; supplication 3.35–6; the Eleven 6.31; *hupēretēs* 5.63; sanctuary 3.38.

Δικαιόπολις καὶ ὁ ῥαψῳδὸς πορεύονται εἰς τὸ ἄστυ. ἐξαίφνης δ' ἀνήρ τις τρέχει πρὸς αὐτούς.

ΔΙΚ. εἴπε μοι, ὁ ῥαψῳδός, τίς ὁ θόρυβος; τίνες αἱ βοαί; τί γίγνεται;
ΡΑΨ. ιδού, ὁ Δικαιόπολι, ἄνθρωπός τις δεῦρο τρέχει. ἀρ' ὄρᾶς τὸν ἄνδρα; ἡ λανθάνει σε ὁ ἀνήρ δεῦρο τρέχων;

ΔΙΚ. οὐ μὰ Δία. δρῶ γάρ αὐτὸν προστρέχοντα. ἀλλ' ἄτοπον τὸ πρᾶγμα. τίς πότ' ἔστιν;

ΡΑΨ. ἵσως δοῦλος τίς ἔστι καὶ ἀποφεύγων τυγχάνει.
ΔΙΚ. ἀλλὰ δοῦλος μὲν οὐκ ἔστιν, ὁδοιπόρος δὲ ὃν φαίνεται. ἡ λανθάνει σε ὁ ἀνήρ χλαμύδα ἔχων;

ΡΑΨ. ὁρθῶς λέγεις, ὁ Δικαιόπολι. ἀλλ' ἵσως ξένος ἔστιν.
ΔΙΚ. ιδού. τρέχει γάρ ὁ ἀνήρ εἰς τὸ Ἡράκλειον ἱερόν. ἀλλὰ τί πάσχει, φεύγων εἰς τὸ ἱερόν;

ΡΑΨ. δῆλον ὅτι ἐφ' ἱκετείαν τρέπεται. καὶ μὴν προσέρχονται ἄνδρες τινές. καὶ δῆλοί εἰσι διώκοντες τὸν ἄνδρα.

ΔΙΚ. ἀλλὰ τί τοῦτο τὸ πρᾶγμα; προσέρχεται γάρ κῆρυξ καὶ – οἱ ἔνδεκα καὶ οἱ ὑπηρέται. ἀλλὰ ὁ ἀνήρ φθάνει τοὺς ἔνδεκα εἰς τὸ ἱερὸν τρέχων.

The leader of the Eleven, Satyros, approaches.

ΣΑΤΥΡΟΣ ποῖ φεύγει ὁ Λακεδαιμόνιος; ποῦ ἔστιν;
(turns to the rhapsode)

οὗτος, ἀρ' οἶσθα ποῦ ἔστιν ὁ φεύγων; ἡ λανθάνει σε ὁ ἀνήρ φεύγων;

ΡΑΨ. οὐ λανθάνει ἐμέ. ἀλλ' ἐν ἐκείνῳ τῷ ἱερῷ ἔστιν, ἵκετης ὃν. 25
ΣΑΤ. δεῦρ' ἔλθετε, ὁ ὑπηρέται, εἰς ἐκεῖνο τὸ ἱερόν. ἀπάγετε ταχέως τὸν ξένον, Λακεδαιμόνιον δόντα.

ΔΙΚ. μὴ ἄπαγε τὸν φεύγοντα, ὁ κῆρυξ, καίπερ Λακεδαιμόνιον δόντα. ἵκετης γάρ τυγχάνει ὃν ὁ ξένος, καὶ φθάνει ὑμᾶς εἰς τὸ ἱερὸν τρέχων. ἵκετης δ' ὃν, δοσίος ἔστιν.

ΡΑΨ. ‘πρὸς γάρ Ἀιός εἰσιν ἄπαντες ξεῖνοι.’

5

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The herald intervenes.

ΚΗΡΥΞ μὴ φροντίζετε, ὁ ὑπηρέται, ἀλλ' ἀπάγετε τὸν ἄνδρα.
ΔΙΚ. ὡς τῆς ἀνομίας. δυστυχῆς δὴ φαίνεται ὃν ὁ ξένος.

35

Vocabulary for Section Four C

Grammar for 4C–D

- Present participles, active and middle: παύων, παυόμενος
- Uses of participles; expressions using participles
- 3g nouns: βασιλεύς
- Elision and crasis

ἀπ-άγ-ω	lead away	μὰ (+acc.) by . . .! (usually, 'no, by . . .!')	τυγχάν-ω happen to be -ing, be actually -ing
ἄπαντες	all (nom.)	μοι to me	ὑπηρέτ-ης, ὁ public slave (1d)
ἀπο-φεύγ-ων	escaping (nom.)	ξέν-ος, ὁ (ορ ξεν-ος, ὁ)	φαίν-ομαι appear to be (-ing)
ἄτοπ-ος	-ov strange	stranger, foreigner (2a)	φεύγ-οντ-α (acc.) } running
ἀντ-ὸν	him (acc.)	ὁδοι-πόρ-ος, ὁ traveller (2a)	φεύγ-ων (nom.) } off
ἀντ-οὺς	them (acc.)	δῆλ-ος clear(ly)	φθάν-ω anticipate x (acc.) by -ing
δῆλ-ος	clear(ly)	οἱ ἔνδεκα the Eleven (a body of eleven magistrates responsible for the prisons and for summary justice)	χλαμύς (χλαμυδ-), ὁ short cloak, travelling cloak (3a)
διώκ-οντ-ες	pursuing (nom.)	δοῦλ-ος, ὁ slave (2a)	ἄντης ἀνομίας what lawlessness!
δοῦλος	slave (2a)	δυσ-τυχῆς unfortunate (nom.)	
ἐκείνῳ	that	ἐκείνῳ τῷ ἱερῷ that sanctuary	
ἐκείνῳ	sanctuary	ἔφ'-επί	
ἐξαίφνης	suddenly	ἔχ-ων having, wearing (nom.)	
ἔφ'-επί		ἡ φεύγ-ων the man running off	
ἔχ-ων	having, wearing (nom.)	πάσχ-ω suffer, experience, undergo	
Ἡράκλει-ος	-α -ov of Herakles	ποτε ever	
ἱερ-όν	tό sanctuary (2b)	πρὸς Διός under Zeus'	
ἱκετεί-α	ἡ supplication (1b)	protection	
ἱκέτης	ὁ suppliant (1d)	προσ-τρέχ-οντ-α running towards (acc.)	
ἵσως	perhaps	Σάτυρ-ος, ὁ Satyros (2a)	
καὶ μὴν	look!	τὸν φεύγ-οντ-α the man running off	
καίπερ	despite -ing, although	τοὺς ἔνδεκα the Eleven	
κῆρυξ	(κηρυκ-), ὁ herald (3a)	τρέπ-ομαι turn (oneself)	
λανθάν-ω	escape the notice of x (acc) in -ing	τρέχ-ων running (nom.)	

Vocabulary to be learnt

ἀνομία, ἡ lawlessness (1b)
ἀπάγω (ἀπαγαγ-) lead/take away

ἀποφεύγω (ἀποφυγ-) escape, run off
δοῦλος, ὁ slave (2a)

ἱερόν, τό sanctuary (2b)
ἱκέτης, ὁ suppliant (1d)
μὰ (+acc.) by . . .!

ξένος/ξεῖνος, ὁ foreigner, guest, host (2a)
ὀρθός ἡ ὄν straight, correct, right

ΔΙΚ.

(looks inside the sanctuary)

ιδού, ὡραψωδέ, ἄρορᾶς; ὥτης ἀσεβείας, καθίζεται γάρ
ἐπὶ τοῦ βωμοῦ ὁ δυστυχής ξένος, ίκέτης ὅν, ἀλλ ἀφέλκουσι
μὲν αὐτὸν οἱ ὑπηρέται, λαμβάνεται δὲ τοῦ βωμοῦ ὁ ξένος
καὶ ἐπικαλεῖται τοὺς θεούς, ὡπόλις, πόλις.

5

ΣΑΤ.

ἀφέλκετε τὸν ἄνδρα τοῦτον, Λακεδαιμόνιον ὄντα, ἀπὸ⁵
τοῦ βωμοῦ.

ΞΕΝΟΣ

έπικαλοῦμαι τοὺς θεούς -

ΣΑΤ.

ΥΠΗΡΕΤΗΣ ΤΙΣ ἀλλὰ λαμβάνεται ὁ ξένος τοῦ βωμοῦ, ὡς Σάτυρε.

10

ΣΑΤ.

ἀπόκοπτε τὰς χεῖρας.

ΞΕΝΟΣ

(sees *Dikaiopolis and the rhapsode*)

έπικαλοῦμαι ὑμᾶς, ὥνδρες.

ΔΙΚ.

έπικαλεῖται ἡμᾶς ὁ ξένος, ὡραψωδέ, καὶ οὐ παύεται
έπικαλοῦμενος.

15

ΡΑΨ.

(ἡσυχάζει ὁ ῥαψῳδός. τέλος δὲ λέγει)

ἄλλ ὅμως ἡσυχάζει καὶ σύ, ὡς Δικαιόπολι, καὶ παῦε
ὅλοφυρόμενος, καὶ μὴ ποίει μηδέν. ἄρορᾶς ὁ ξένος ἐκείνους
τοὺς ὑπηρέτας, τοὺς τὰ ἔγχειρίδια ἔχοντας;

20

ΞΕΝΟΣ

(οὐ παύεται ἐπικαλοῦμενος τοὺς θεούς)

ὡς θεοί, καθορᾶτε τί πάσχω, καθορᾶτε τοὺς περὶ Δία
ἰκέσιον καὶ ξένιον ἀσεβοῦντας.

(ἀφέλκουσιν ἀπὸ τοῦ βωμοῦ οἱ ὑπηρέται τὸν τοὺς θεούς ἐπικαλοῦμενον)

ΣΑΤ.

παῦε, ὡς, νθρωπε, τοὺς θεούς ἐπικαλοῦμενος. ὑμεῖς δέ,
ὡς ὑπηρέται, ἀπάγετε τὸν ἄνθρωπον πρὸς τοὺς ἄλλους
Λακεδαιμονίους.

25

ΞΕΝΟΣ

ἄρορᾶς, ὡς Ἀθηναῖοι, ἀφέλκετε τοὺς εἰς τὰ ιερὰ
ἴφευγοντας; ἄρορᾶς ἀποκτείνετε τοὺς ἐφ' ίκετείαν
τρεπομένους, ἀλλά, ναὶ τῶσιώ, δῆλοι ἐστε περὶ³⁰
ἀνθρώπους ἀδικοι ὄντες καὶ περὶ θεούς ἀσεβεῖς.

30

ΔΙΚ.

ἀλλὰ τίς ἐστιν ὁ ξένος ἐκεῖνος;

ΣΑΤ.

πρεσβευτής τις ὁν τυγχάνει -

ΔΙΚ.

τί φής; πρεσβευτής; ὡτης ἀνομίας. ἄρορᾶς ἀποκτείνεις τοὺς
πρέσβεις;

35

ΣΑΤ.

πρεσβευτής τις, καὶ πορευόμενος τυγχάνει πρὸς
βασιλέα τὸν μέγαν. σὺ δὲ δῆλος εἴ φιλῶν τοὺς

Λακεδαιμονίους. σιώπα οὖν καὶ παῦε ὅλοφυρόμενος τὸν
Λακεδαιμόνιον.

(οἱ μὲν ὑπηρέται ἀπάγουσι τὸν Λακεδαιμόνιον πρὸς τὴν ἀγοράν. δὲ ξένος οὐ παύεται βοῶν καὶ δηλῶν τί πάσχει ὑπὸ τῶν Αθηναίων.) 40

ΔΙΚ. δῆλον ἐστιν ὅτι μισοῦσι τὸν ἄνδρα οἱ θεοί. ἀποκτείνουσι
γάρ αὐτόν, καίπερ πρεσβευτὴν καὶ ίκέτην ὄντα. ηπού
νέμεσις μεγάλη ἐκ θεῶν λαμβάνει αὐτὸν διὰ τοὺς
προγόνους καὶ τὴν τῶν προγόνων ὕβριν.

ἀλλὰ τί πάσχει η πόλις η ἡμετέρα; τί γίγνεται; βίαιος
διδάσκαλος φαίνεται ὡν δόπλεμος, ὡραψωδέ. ἐν γάρ
εἰρήνῃ οὐ γίγνεται ταῦτα. ἐν μὲν γάρ εἰρήνῃ εύνομία καὶ
εὐπορία ἐν τῇ πόλει. ἐν δὲ τῷ πολέμῳ ἀνομία καὶ ἀπορία.

ΡΑΨ. ὡς κακὰ πλεῖστα πόλει Δυσνομία παρέχει,
Εύνομία δ' εὔκοσμα καὶ ἀρτια πάντ' ἀποφαίνει.' 50

Vocabulary for Section Four D

ἀγορ-ά, ἡ agora, market-	εἰρήνη peace	μηδείς μηδεμί-α μηδέν πο
place (1b)	ἐπὶ τοῦ βωμοῦ on the altar	one, no
ἄδικ-ος -ον unjust	ἐπι-καλέ-ομαι call upon (to	μισέ-ω hate
ἀπο-κόπτ-ω cut off	witness)	vai τὼ σιώ by the two gods
ἀπο-κτείν-ω kill	ἐπι-καλ-ούμεν-ος calling	(Castor and Pollux) (a
ἀπο-φαίν-ω make to appear	upon (nom.)	typical Spartan oath)
ἄρτι-ος -α -ον perfect	εὐ-κοσμ-ος -ον in good	νέμεσ-ις, ἡ nemesis,
ἀ-σεβεῖς irreverent (nom.)	order	retribution (3e)
αὐτ-δν him (acc.)	εὐ-νομ-ία, ἡ good	ξένι-ος -α -ον of guests/
ἀφ-έλκ-ω drag away	government (1b)	strangers (title of Zeus)
βασιλέ-α τὸν μέγαν the	εὐ-πορ-ία, ἡ solution of	όλοφυρ-όμεν-ος lamenting
Great King (of Persia)	difficulties; plenty (1b)	(for) (nom.)
βίαι-ος -α -ον violent	ἐφ'==επί	ὅμως nevertheless
βο-ῶν shouting (nom.)	η πού surely	πάντ=πάντα
δῆλ-ος clear(ly)	ἰκέσι-ος -α -ον of	παρ-έχ-ω give, provide
δηλ-ῶν showing, making	suppliants (title of Zeus)	πάσχ-ω experience, suffer
clear (nom.)	ἰκετεί-α, ἡ supplication (1b)	παύ-ομαι stop (-ing)
διδάσκαλ-ος, ὁ teacher (2a)	καθ-ίζ-ομαι sit down	παῦ-ε stop! (s.) (-ing)
Δυσνομί-α, ἡ bad	καθ-ορά-ω look down upon,	πλεῖστ-ος -η -ον very many
government (1b)	see clearly	πόλει to the city
δυστυχής unfortunate	καίπερ despite, although	πορευ-όμεν-ος travelling
(nom.)	κηρυξ (κηρυκ-), ὁ herald	(nom.)
ἐγ-χειρ-ίδι-ον, τό dagger	(3a)	πρέσβ-εις, οἱ ambassadors
(2b)	λαμβάν-ομαι take hold of	(3e)

πρεσβευτ-ής, ὁ ambassador
(1d)
πρό-γον-ος, ὁ ancestor (2a)
Σάτυρ-ος, ὁ Satyros (2a)
τῇ πόλει the city
τὸν ἐπι-καλ-ούμεν-ον the
one calling on (acc.)
τοῦ βωμοῦ the altar
τοὺς ἀ-σεβ-οῦντ-ας those
who are being irreverent
τοὺς ἔχ-οντ-ας the ones
who have
τοὺς τρεπ-ομέν-ους the
ones turning
τοὺς φεύγ-οντ-ας the ones
running off
τυγχάν-ω happen to be, be
actually (-ing)
τῷ πολέμῳ (the) war
ὕβρ-ις, ἡ aggression (3e)
ὑπηρέτ-ης, ὁ public slave
(1d)
ὑπὸ τῶν Ἀθηναί-ων at the
hands of the Athenians

φαίν-ομαι appear to be (-ing)
φήσις you (s.) say
φιλ-ῶν being well-disposed
to (nom.)
χείρ (χειρ-), ἡ hand (3a)
ὡς τῆς ἀνομίας what
lawlessness!
ὡς τῆς ἀσέβειας what
irreverence!

Vocabulary to be learnt

ἀποκτείνω (ἀποκτεινα-) kill
ἀσέβεια, ἡ irreverence to
the gods (1b)
αὐτόν ἦν ὁ him, her, it, them
ἀφέλκω (ἀφελκυσσα-) drag off
βασιλεύς, ὁ king (3g)
βωμός, ὁ altar (2a)
ἐπικαλέομαι call upon (to
witness)
κῆρυξ (κηρυκ-), ὁ herald (3a)
λανθάνω (λαθ-) escape
notice of X (acc.) in -ing
(part.)

μῖσσω hate
ὅλοφύρομαι lament, mourn
for
πάσχω (παθ-) suffer,
experience, undergo
πούνομαι stop
πρεσβευτής, ὁ ambassador
(1d)
πρέσβεις, οἱ ambassadors (3e)
τρέπομαι (τραπ-) turn, turn
in flight
τυγχάνω (τυχ-) happen to
be -ing, be actually -ing
(+ nom. part.)
ὕβρις, ἡ aggression,
violence (3e)
ὑπηρέτης, ὁ servant, slave
(1d)
φαίνομαι (φαν-) seem to be,
appear to be (+part.)
φθάνω anticipate X (acc.)
in -ing (nom. part.)
ὡς what . . . ! (+gen.)



χλαμύδα ἔχει



καθίζεται ἐπὶ τοῦ βωμοῦ ὁ ξένος, ἵκετης ὅν

Sections Five A–D and Six A–D: 'Socrates corrupts the young'

Introduction

The questioning of traditional morality, which could be seen either as a new humanism or as moral degeneracy, was popularly associated with the influence of people like Socrates and the sophists. Socrates had a profound influence on Greek thought of his time, and the philosopher Plato, from whose writings we derive much of our idea of Socrates, was one of his most ardent disciples. Others, however, regarded him as a pernicious influence on Athenian society, and the claims that he 'corrupted the young' and 'believed in strange gods' led to his trial and execution in 399.

In his portrayal of Socrates in his comedy *Clouds* (423), Aristophanes exploits all the humorous possibilities of popular prejudice against 'intellectuals' with their 'new-fangled' ideas and their arguments which are 'too clever by half'.

In *World of Athens*: Greek comedy 8.67–80; festivals 8.45, cf. 3.44; Socrates 8.33.

Note

The Greek you have been reading so far has been adapted very heavily from original sources. The ideas and original vocabulary have been kept, but the sentence construction has been noticeably different.

From now on, you will, for the most part, be reading continuous extracts from single works (rather than collations of sources), and the Greek of the text will approximate more and more closely to the original. For example, Strepsiades' first ten words in this extract are the actual opening of the *Clouds*, though it must be emphasized that Aristophanes was a poet and composed in verse, not (as would appear from these extracts) prose.

Each of Aristophanes' comedies – text, facing-page translation and commentary on the translation – has been translated and edited by Alan Sommerstein and published by Aris and Phillips/Oxbow Books.



ἵππος τις



τὰ χρήματα

A

Strepsiades, an old man, is deep in debt because of his son's expensive tastes and cannot sleep because of his worries.

In *World of Athens*: rich and poor 4.21, 5.26; horses 2.16, 4.9; women and marriage 5.17ff.; town and city 2.21–2.

ὁ Στρεψιάδης ὀλοφυρόμενος τυγχάνει διότι πολλὰ χρήματα ὀφείλει. ὁ γάρ νιός, ἵππομανῆς ὄν, πολλὰ χρήματα ἀεὶ λαμβάνει. νῦν δὲ τυγχάνει βαθέως καθεύδων ὁ νιός, ὕπνος δ' οὐκ ἔχει τὸν πατέρα.

ΣΤΡΕΨΙΑΔΗΣ (*yawning and groaning*)

ἰού ιού. Ὡς Ζεῦ βασιλεῦ. τὸ χρῆμα τῶν νυκτῶν, ὅσον ἐστί· καὶ οὐδέπω ἡμέρα γίγνεται.

(turns round as he hears some loud snores)

ἴδού, βαθέως καθεύδει ὁ νιός καὶ οὐ παύεται καθεύδων.

(lies down again to try to sleep)

οἵμοι τάλας, ἀλλ ὅπνος βαθὺς οὐδέπω μ' ἔχει. ἄγρυπνος δ' εἰμὶ δ' δυστυχής. ἄγρυπνον δ' ὅντα με δάκνει τὰ χρέα βαρέα ὅντα. χρήματα γάρ πολλὰ ὀφείλω διὰ τὸν νιόν τουτονί, ὀφείλοντα δέ με διώκουσιν οἱ χρῆσται καὶ δίκην λαμβάνουσιν αἱ.

(again tries to sleep)

ἀλλ' ἔτι ἄγρυπνός εἰμι, καὶ ἀπορῶ. καὶ χθὲς ἄγρυπνος ἦ ἐγώ, σχεδὸν ὅλην τὴν νύκτα. δίλιγον γάρ τινα χρόνον ἐκάθευδον ἐγώ.

ἀλλ' ὅτε ἐκάθευδον, τότε ἐν τοῖς ὀνείροις ἐδίωκόν με οἱ χρῆσται καὶ δίκην ἐλάμβανον διὰ τὸν ἐμὸν νιόν. καὶ ἐν ἀπορίᾳ μ' ὅντα οὐδεῖς ἔσωχεν, ἀλλ' ἐγώ μὲν ὅλην τὴν νύκτα τὰς δίκας ταύτας ἀεὶ ἔφευγον, ὁ δ' νιός οὐτοσὶ χρήματα πολλὰ ἀεὶ ἐλάμβανεν, ἵππομανῆς ὄν. καὶ δὴ καὶ καθεύδων ὀνειροπόλει ὁ νεανίας ἵππους. καὶ γάρ ἔτι παῖς ὁν. ὧν οὐνειροπόλει τοὺς ἵππους. οἵμοι. τίς αἴτιος ἦν; αἴτια ἡ γυνή, εὖ οἶδ' ὅτι. ἐκείνη γάρ ἀεὶ τὸν νιόν ἐλάμβανε καὶ δι-ελέγετο περὶ τῶν ἵππων. ὁ οὖν νιός ἀεὶ περὶ ἵππων ἤκουε καὶ ἐμάνθανεν.

(a loud snore is heard from his son)

σὺ δέ, ὥσπερ ἔχεις, βαθέως κάθευδε· τὰ γάρ χρέα, εὖ οἴσθ' ὅτι, εἰς τὴν κεφαλὴν τὴν ἐμὴν τρέπεται, οἵμοι. οὐ γάρ ἐπαυόμεθα οὐδέποτ' ἐγώ τε καὶ ἡ γυνὴ περὶ τοῦ παιδὸς λοιδορούμενοι· ἀεὶ γάρ ἐλοιδορούμεθα.

ἀλλ' Ὡς Ζεῦ βασιλεῦ, διὰ τί τοὺς γάμους οὔτω πικροὺς ποιεῖς; ἀεὶ γάρ πικρὸν ποιεῖ τὸν ἐμὸν βίον ἡ γυνή. ἀλλ' ὡς ἡδὺς ἦν ὁ ἄγροικος βίος. ὁ δὲ γάμος ὡς πικρός. ἡ γάρ γυνὴ ἡ ἐμὴ ἐξ ἀστεως οὖσα τυγχάνει καί, ἀστικὴ οὖσα, πολλὴν τὴν δαπάνην εἰσ-ἔφερεν. αὕτη δ' ἡ δαπάνη τότε ἥδη με δι-έφθειρεν, καὶ ἔτι καὶ νῦν διαφθείρει.

Vocabulary for Section Five A

Grammar for 5A–B

- Imperfect indicative, active and middle: ἔπαυον, ἐπαυόμην
- Augments
- Position of adjectives

ἄγρ-οικ-ος -ον from the country	ἔ-σωζ-ε(ν) (he) was saving	χρέ-α, τά debts (3c uncontr.)
ἄγρ-υπν-ος -ον sleepless	(σώζ-ω)	χρῆμα (χρηματ-), τό thing; size; length (3b)
αἴτι-ος -α -ον responsible, to blame	ἔ-φευγ-ον (I) was running away from (φεύγ-ω)	χρῆματ-α, τά money (3b)
ἀπορία perplexity	ἡδύς sweet (nom.)	χρήστ-ης ὁ creditor (1d)
ἀστεως the city (of Athens)	ἤκουε (he) used to hear (ἀκούω)	χρόν-ος, ὁ time (2a)
ἀστικ-ός -ή -όν from the city	ἦ I was	ἀνειρο-πόλ-ει he used to dream of (ἀνειρο-πολέ-ω)
βαθύς deep (nom.)	ἡμέρ-α, ἡ day (1b)	ώσπερ ἔχεις just as you are
βαθέ-ως deeply	ἥν (she/it) was	
βαρέα heavy (nom.)	ιού alas!	
βί-ος, ὁ life (2a)	ἱππο-μανής horse-mad (nom.)	Vocabulary to be learnt
γάμ-ος, ὁ marriage (2a)	ἱππ-ος, ὁ horse (2a)	αἴτιος ἀ on responsible (for), guilty (of)
δάκν-ω bite, worry	καὶ γάρ yes, certainly	βαθύς deep
δαπάν-η, ἡ expense (1a)	καὶ δὴ καὶ and moreover	βαρύς heavy
δια-φεύρ-ω ruin	κεφαλ-ή, ἡ head (1a)	βίος, ὁ life, means, livelihood (2a)
δι-ελέγ-ετο she used to converse (δια-λέγ-ομαι)	λοιδορέ-ομαι argue	γάμος, ὁ marriage (2a)
δι-έ-φθειρ-εν (it) was ruining (δια-φεύρ-ω)	νεανί-ας, ὁ young man (1d)	διαλέγομαι converse
δίκ-η, ἡ lawsuit (1a)	ό δυστυχής the unlucky one	δίκη, ἡ lawsuit; penalty; justice (1a)
δίκ-ην λαμβάν-ω exact one's due	ὅλ-ος -η -ον (ό) all of	δίκην λαμβάνω (λαβ-) exact one's due; punish (παρά + gen.)
δίκ-ην ἐ-λάμβαν-ον they kept trying to exact their due	όντε when	διότι because
διότι because	οὐδέποτε never	δυστυχής unlucky
έ-δικ-ον (they) kept on pursuing (διώκ-ω)	οὐδέπω ποτε yet	εἰσφέρω (εἰσενεγκ-) bring in, carry in
εισ-έ-φερ-ε(ν) (she/he) started to bring in/cause (εισ-φέρ-ω)	ούτοσί άντη τοτοί this here (pointing)	ἡδύς sweet, pleasant
έ-καθεύδ-ον I was sleeping (καθεύδ-ω)	όφειλ-ω owe	ἵππος, ὁ horse (2a)
έ-λαμβαν-ε(ν) (she/he) used to take, kept taking (λαμβάν-ω)	πατήρ (πατερ-), ὁ father (3a)	ὅλος η ον whole of
έ-λοιδορ-ούμεθα we kept arguing (λοιδορέ-ομαι)	περὶ τῶν ἵππων about horses	οὐδέπω/ούτω not yet
έ-μάνθαν-ε(ν) (he) used to learn (μανθάν-ω)	πικρ-ός -ά -όν bitter	όφειλω owe
έξ=έκ	Στρεψιάδ-ης, ὁ Strepsiades (1d)	πατήρ (πατερ-), ὁ father (3a)
έ-παυ-όμεθα (we) used to stop (παύ-ομαι)	σχεδὸν nearly	σχεδόν near, nearly; almost
	τάλας unhappy me!	τότε then
	τοῖς ὀνείροις my dreams	νιός, ὁ son (2a)
	τότε then	χρήματα, τά money (3b)
	νιό-ός, ὁ son (2a)	
	ὕπν-ος, ὁ sleep (2a)	
	χθές yesterday	

B

In *World of Athens*: olives 2.9–14, 5.51–2; slaves 5.61ff.; rhetoric and education 5.45, 8.17–21.

ΣΤΡΕΨ. (*suddenly decides to check on his debts*)

ἀλλὰ τί ὁφεῖλω; παῖ, δεῦρ' ἐλθέ· ἄπτε λύχνον. νῦν γάρ οὐχ ὥρῳ οὐδέν· νῦξ γάρ ἔστι βαθεῖα.

ΘΕΡΑΠΩΝ πῶς οὖν λύχνον ἄπτω, ὃ δέσποτα; ιδού· ἔλαιον οὐκ ἔνεστιν ἐν τῷ λύχνῳ.

ΣΤΡΕΨ. τί φῆς; ἔλαιον οὐκ ἔχει δι λύχνος; οἴμοι τάλας. δεῦρ' ἐλθὲ καὶ κλαίε.

5

(*lifts his hand to strike, but checks himself*)

ώς κακός ἔσθ' ὁ πόλεμος. τοὺς γάρ οἰκέτας οὐ κολάζω οὐκέτι, καίπερ ἀργοὺς ὅντας. ὃ γάρ πόλεμος κωλύει. οἴμοι τῶν κακῶν. νῦν γάρ ήμεῖς μὲν κελεύομεν, ἐκεῖνοι δ' οὐ πείθονται. ἀλλ' ὅτε νέοι ἡμεῖς, τότε οἱ γέροντες ἀεὶ ἐκόλαζον τοὺς οἰκέτας. ἀργοὶ οὖν οὐκ ἤσαν ἐκεῖνοι, οὐδὲ τοὺς δεσπότας κακὰ ἐποίουν, ἥσαν δὲ χρηστοὶ καὶ ἀεὶ ἐπείθοντο. ἐφοβοῦντο γάρ τὴν κόλασιν.

(*with determination*)

ἀλλὰ διὰ τί οὐ σψάω ἐμαυτὸν καὶ τὸν υἱὸν ἐκ τῶν χρεῶν; διὰ τί οὐ ζητῶ γνώμην τινά, καὶ παύω τὰ χρέα ταῦτα;

10

(*thinks furiously*)

νῦν οὖν, ὃ Στρεψιμάδη, σψάζε σεαυτόν.

15

(*in triumph*)

ιού ιού. γνώμην τινὰ ἔχω. νῦν δὲ διὰ τί οὐ παύω καθεύδοντα τοῦτον τὸν νεανίαν;

20

Vocabulary for Section Five B

ἄπτ-ω light

ἀργ-ός -ή -όν lazy

βαθεῖα deep (nom.)

γέρων (γεροντ-), ὁ old man (3a)

γνώμη, ḡ plan (1a)

ἐ-κόλαζ-ον (they) used to punish
(κολάζ-ω)

ἔλαιον, τό olive-oil (2b)

ἐμαυτ-όν myself

ἐν-ειμι be in

ἐ-πείθ-οντο they would obey
(πείθ-ομαι)

ἐ-φοβ-οῦντο they were afraid of
(φοβέ-ομαι)

ἡμεν (we) were

ἥσαν (they) were

ιού hurtah!

καίπερ despite, although (+ part.)

κακά ἐ-ποί-ουν they would treat

badly (κακά ποιέ-ω)

κλαί-ω weep, be punished

κολάζ-ω punish

κόλασ-ις, ḡ punishment (3e)

λύχν-ος, ὃ oil-lamp (2a)

νεανί-ας, ḡ young man (1d)

νέ-ος -α -ον young

οἰκέτ-ης, ὃ house-slave (1d)

οἴμοι τῶν κακῶν alas for my

troubles!

ὅτε when

παύ-ω stop x (acc.) –ing (acc.

part.)

πείθ-ομαι obey

τάλας unhappy me!

τῷ λύχνῳ the oil-lamp

φῆς you (s.) say

χρέ-α, τά debts (3c uncontr., gen.

pl. χρε-ῶν)

χρηστ-ός -ή -όν good, fine

Vocabulary to be learnt

ἄπτω light; fasten, fix

ἔνειμι be in

κακά } ποιέω treat badly;

κακῶς } ποιέω do harm to

κολάζω punish

νεανίας, ὃ young man (1d)

νέος ḡ on young

οἰκέτης, ὃ house-slave (1d)

παύω stop

πείθομαι (πιθ-) trust, obey

(+dat.)

φῆς you (s.) say

χρέα, τά debits (3c uncontr.)

χρηστός ḡ on good, fine,

serviceable



ὁ λυχνός

The importance of the sophists

Athens' radical democracy gave every Athenian male citizen over 18 the chance to make his views heard at the weekly ἐκκλησία, which took all decisions that governments take in the modern world. But a man's influence depended on his ability to speak effectively in public. As a result, many leading intellectuals came to Athens because of the opportunities which its large and wealthy community offered for earning money from teaching such skills. These teachers were generally lumped together under the title of 'sophists'. Many of them were men of the highest intellectual distinction, though Plato hated them, and drew a strong distinction between them and Socrates, who never taught formally or charged fees (Plato's influence has given sophists a bad name). Sophists developed and taught their own specialities and grappled in their own way with many major philosophical questions. It is their questions, along with those of Socrates, which provided the background and basis for the dialogues of Plato and so for the whole development of western philosophy...

Socrates never wrote a word, but he was the key figure in changing the direction of Greek philosophy away from cosmology to man's position in the world. We have to reconstruct what Socrates said from the testimony of three main witnesses, none of them impartial and all with tendencies to reinterpret Socrates according to their own interests. These are Plato, Xenophon, and Aristophanes. Socrates was part of the same intellectual movement which produced the sophists, and Aristophanes' treatment of him in *Clouds* suggests that many Athenians thought of him as a sophist. The Socrates of *Clouds* is a composite figure—all 'modern' movements rolled into one—but one element is the sophist. Plato, who drew a sharp contrast between Socrates and the sophists, nevertheless represented Socrates in discussion with them. As far as Plato was concerned, the sophists were interested in success, in giving their pupils techniques, especially in the art of speaking, that would enable them to get on in the world, whereas Socrates was interested in morals, in what one must do to be good. Xenophon confirms this moral preoccupation, and Aristotle characterises Socrates as 'concerned with the moral virtues'. (*World of Athens*, 8.22, 33)

C

Strepsiades' plan involves his son, Pheidippides, taking a course of higher education, but this is a subject which must be broached gently to the horse-mad youth.

ΣΤΡΕΨΥ.	Φειδιππίδη, Φειδιππίδιον.	
ΦΕΙΔΙΠΠΙΔΗΣ	τί, ὡ πάτερ;	
ΣΤΡΕΨΥ.	εἰπέ μοι, ὡ νύέ, ἄρα φιλεῖς με;	
ΦΕΙΔ.	ἔγωγε, καὶ οὐ παύσομαι οὐδέποτε,	
ΣΤΡΕΨΥ.	ἄρ' αὔριον φιλήσεις με;	5
ΦΕΙΔ.	νὴ τὸν Ποσειδῶντον τὸν ἵππιον, αὔριόν σε φιλήσω, καὶ οὐ παύσομαι οὐδέποτε.	
ΣΤΡΕΨΥ.	μὴ λέγε μηδαμῶς 'τοῦτον τὸν ἵππιον', ὡ παῖ – τῶν γὰρ κακῶν τῶν ἐμῶν ἔκεινος τὴν αἰτίαν ἔχει – ἀλλ' ἄκουε, καὶ πείθου.	
ΦΕΙΔ.	ἴδού, ἀκούω, καὶ πείθομαι καὶ πείσομαι ἀεί. σὺ δὲ λέγε δῆ. τί κελεύεις;	10
ΣΤΡΕΨΥ.	σμικρόν τι κελεύσω, ὡ παῖ, πάνυ σμικρόν τι. ἔχω γὰρ διάνοιάν τινα, καὶ διανοοῦμαί τι: ἀλλὰ πείσῃ;	
ΦΕΙΔ.	πείσομαι, νὴ τὸν Διόνυσον· μὴ φρόντιζε, πάτερ. (immediately falls asleep)	
ΣΤΡΕΨΥ.	ἄρ' ἥκουες; ἢ οὐκ ἥκουες; ἢ μάτην λέγω; παύσω σε καθεύδοντα.	15
ΦΕΙΔ.	(wakes up again)	
ΣΤΡΕΨΥ.	ναί. ἥκουντον ἔγω καὶ ἀκούων ἔγω νυνὶ καὶ ἀκούσομαι. ἀλλὰ τί μοι ἔλεγες; ἔλεγόν σοι δτι διάνοιάν τινα ἔχω.	
ΦΕΙΔ.	ἀλλὰ τίς ἡ διάνοια; τί ἐν νῷ ἔχεις, καὶ τί διανοῇ; ἄρ' ἔλεγες;	20
ΣΤΡΕΨΥ.	οὐχί, ἀλλὰ σοι λέξω. Ἰσως γάρ αὐτῇ ἡ διάνοια ἡμᾶς παύσει πως ἐκ τῶν χρεῶν. μέγα γάρ τι διανοοῦμαι.	
ΦΕΙΔ.	εἰπὲ δῆ. τίς ἡ σὴ διάνοια, ὡ πάτερ; τί κελεύσεις; πῶς ἡ διάνοια σώσει ἡμᾶς; πῶς παύσομεθα ἐκ τῶν χρεῶν;	25
ΣΤΡΕΨΥ.	σὺ δὲ ποιήσεις;	
ΦΕΙΔ.	ποιήσω νὴ τὸν Διόνυσον.	

Vocabulary for Section Five C

Grammar for 5C-D

- Future indicative, active and middle: παύσω, παύσομαι
- Future of 'to be' and 'to go': εσομαι, εἰμι

αἰτί-α, ἡ responsibility (1b)
ἀκούσ-ομαι I shall listen
(ἀκού-ω)
αὔριον tomorrow
δια-νοέ-ομαι intend, have in
mind

διά-νοι-α, ἡ plan (1b)
Διόνυσο-ος, ὁ Dionysos (2a) (god
of nature, esp. wine)
ἥκου-ον } imperfect of ἀκού-ω
ἥκου-ες }
ἵππι-ος -α -ov of horses, horsey

ἴσως perhaps
κελεύσ-ω I shall order (κελεύ-ω)
κελεύσ-εις you (s.) will order
(κελεύ-ω)
λέξ-ω I shall tell (λέγ-ω)
μάτην in vain, to no purpose

μηδαμῶς in no way, not at all	ποιήσ-ω I shall do (ποιέ-ω)	Vocabulary to be learnt
μοι to me	ποιήσ-εις you will do (ποιέ-ω)	αἰτία, ἡ reason, cause, responsibility (1b)
νονί =νῦν	Ποσειδῶν (Ποσειδῶν-), ὁ	διανοέομαι intend, plan
νῷ mind	Poseidon (3a)	διάνοια, ἡ intention, plan (1b)
οὐδέποτε never	πως somehow	νοῦς, ὁ (νόος contr.) mind, sense
οὐχί=οὐκ	σμικρός -ά -όν small	(2a)
πάνυ very	σοι to you	οὐδέποτε never
παύσ-ομαι I shall stop/cease (παύ-ομαι)	σ-ός σ-ή σ-όν your	Ποσειδῶν (Ποσειδῶν-), ὁ
παύσ-όμεθα we shall stop, cease (παύ-ομαι)	σώσ-ει (it) will save (σώζ-ω)	Poseidon (god of sea) (3a)
παύσ-ω I shall stop (παύ-ω)	Φειδιππίδης, ὁ Pheidippides (1d)	(voc. Πόσειδον; acc. Ποσειδῶ)
παύσ-ει (it) will stop (παύ-ω)	Φειδιππίδης-ον dear little	πως somehow
πείσ-ομαι I shall obey (πείθ-ομαι)	Pheidippides (2b)	φιλέω love
πείσ-η you (s.) will obey (πείθ-ομαι)	φιλήσ-ω I shall love (φιλέ-ω)	φιλήσ-εις you (s.) will love
	φιλέ-ω	(φιλέ-ω)

Horses

Horses were a sign of a rich man, who would use them for hunting and racing (the disabled client of Lysias, 24.11–12 defends himself against the allegation that he was getting above himself by hiring a horse while claiming a pension). They were expensive to keep, as they needed grain as feed to maintain them in good condition, and grain was usually required for human consumption. Their harness was rudimentary and, if the horse put his head down to pull, soon choked him. The horse was therefore unsuitable for heavy draught work either on farm or road, while the absence of stirrups limited its usefulness in war (stirrup-less riders being easily unseated). It was only in the lusher parts of northern Greece (Thessaly and beyond) that horses were raised in any numbers...

[Here Alcibiades argues that he should lead the huge military expedition to Sicily in 415BC. To support his claim, he boasts of the victories he won with his chariots at the Olympic Games. See Thucydides, *Peloponnesian War* 6.16]:

'Athenians, ... let me begin by saying that I have a better claim to command than others and believe that I am qualified for it. Indeed the very things for which I am criticised in fact bring honour to my ancestors and myself and benefit our country. For, after thinking the war had ruined our city, the Greek world came to overestimate our power because of the magnificent showing I made at the Olympic games. I entered seven chariots for the chariot race (a larger number than any private individual before), took first, second and fourth place, and did everything in suitably grand style. Custom honours such successes, and at the same time they give an impression of power...' (*World of Athens*, 2.16, 4.9)

D

In *World of Athens: Socrates and sophists* 8.33–6; intellectuals and argument 8.6–14.

- ΣΤΡΕΨ.** (takes him outside and points to a building across the road)
δεῦρο νυν ἀπόβλεπε. ὁρᾶς τὸ θύριον τοῦτο καὶ τὸ οἰκίδιον;
- ΦΕΙΔ.** ὅρω. τί οὖν τοῦτο ἔστιν, ὡς πάτερ;
- ΣΤΡΕΨ.** ψυχῶν σοφῶν τοῦτο ἔστι φροντιστήριον. ἐνδον ἐνοικοῦσιν ἄνδρες
σοφοί, λέγοντες δὲ πείθουσι τὸν μαθητὰς ὡς ὁ οὐρανός ἔστι πνιγεύς,
καὶ ἔστιν ὁ πνιγεὺς οὗτος περὶ ἡμᾶς, ἡμεῖς δ' οἱ ἀνθρακές ἔσμεν.
πείθουσι τὸν μαθητὰς οἱ ἄνδρες οὗτοι, διδάσκοντες ἀεὶ καὶ χρήματα
πολλὰ δεχόμενοι. καὶ νὴ Δία οὐ παύσεται οὐδεὶς αὐτῶν χρήματα πολλὰ
δεχόμενος παρὰ τῶν μαθητῶν.
- ΦΕΙΔ.** ἀλλὰ τί διδάσκουσιν οἱ ἄνδρες; τί μαθήσονται οἱ νεανίαι, μαθηταὶ ὄντες;
- ΣΤΡΕΨ.** λόγους μαθήσονται οἱ μαθηταί.
- ΦΕΙΔ.** τίνας λόγους λέγεις, ὡς πάτερ;
- ΣΤΡΕΨ.** τίνας; τὸν δίκαιον καὶ τὸν ἄδικον λόγον λέγω.
- ΦΕΙΔ.** τούτους οὖν τὸν λόγους μαθήσονται οἱ μαθηταί;
- ΣΤΡΕΨ.** νὴ τὸν Δία. καὶ δὴ καὶ ἐν ταῖς δίκαιαις τὸν ἀντιδίκους νικήσουσιν ἀεί.
- ΦΕΙΔ.** εἰσὶν δὲ τίνες οἱ ἄνδρες οὗτοι; τί τὸ οὐρανός τῶν ἀνδρῶν;
- ΣΤΡΕΨ.** οὐκ οἶδα τὸ οὐρανό. σοφισταὶ δέ εἰσι καλοῖ τέ κάγαθοί.
- ΦΕΙΔ.** (in disgust) αἴβοι. πονηροί γ', οἶδα. τούς τε ὀχρούς καὶ ἀνυποδήτους λέγεις, τὸν^r
κακοδαίμονα Σωκράτη καὶ Χαιρεψώντα.
- ΣΤΡΕΨ.** (desperately silencing him) ή̄ η̄ σιώπα. ἀλλ' οὐκ ἀκούσῃ;
- ΦΕΙΔ.** ἀκούσομαι. ἀλλὰ τί μοι λέξεις;
- ΣΤΡΕΨ.** ἀλλ' ὥσπερ ἔλεγον, δύο ἔχουσι τὸν λόγους οἱ ἐνδον, τὸν δίκαιον καὶ τὸν
ἄδικον. σὺ δὲ διὰ τί οὐκ εἰσέρχῃ μαθητής; οὔτω γάρ παυσόμεθα ἐκ τῶν
χρεῶν.
- ΦΕΙΔ.** ἀλλὰ τί μαθήσομαι;
- ΣΤΡΕΨ.** τὸν ἄδικον λόγον. ὁ μὲν γάρ ἄδικος λόγος διαφθερεῖ τὰ χρέα, ὁ δὲ
δίκαιος οὐχί. σὺ δὲ μάνθανε· οὕτως οὖν οἱ χρῆσται οὐ λήψονται οὐδὲν
τούτων τῶν χρεῶν. διὰ τί οὐκ εἰσέρχῃ σὺ εἰς τὸ φροντιστήριον, ὡς ἄριστε
ἀνθρώπων;
- ΦΕΙΔ.** τί φής; ἐγὼ εἰς τὸ φροντιστήριον; μὰ τὸν Ποσειδῶν τὸν ἵππιον οὐ ποιήσω
τοῦτο γε. οὔτε τῇμερον εἰσέρχομαι οὔτε αἵριον εἰσειμι οὔτε ποιήσω
τοῦτο οὐδαμῶς. τοὺς μὲν γάρ ἵππους φιλῶ ἐγώ, τοὺς δὲ σοφιστὰς οὐ.
οὔκουν πείση, οὐδὲ ποιήσεις;
- ΦΕΙΔ.** οὐ πείσομαι ἔγωγε, οὐδὲ ποιήσω. ὡχρὸς γάρ γενήσομαι, μαθητής ὁν.
- ΣΤΡΕΨ.** ἀλλ' εἰ σὺ μὴ εἴσει, τίς εἰσεισι;
- (makes one last effort to engage Pheidippides)
ἄρ' εἰσιμεν ἄμα σύ τε κάγω;

5

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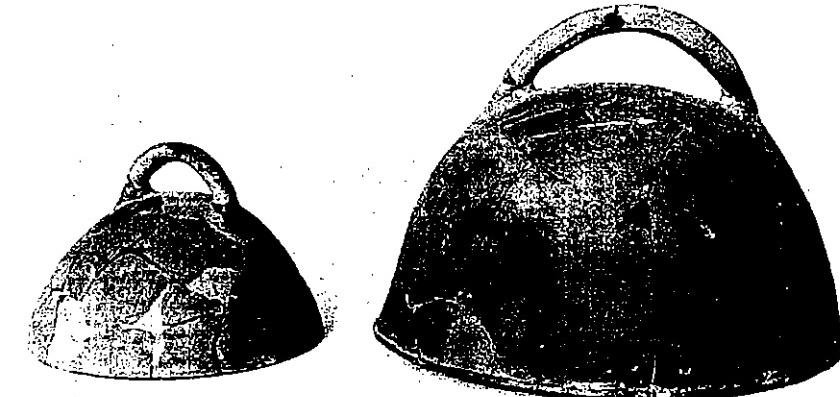
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Vocabulary for Section Five D

ἄδικ-ος -ον unjust	εἴσ-ει (you) (s.) will enter	οἰκίδι-ον, τό little house (2b)
αἰβοῖ υγγghh!	(εἰσ-έρχ-ομαι)	ὄνομα (ὄνοματ-), τό name (3b)
ἀκούσ-ομαι I shall listen (ἀκού-ω)	εἴσ-εισ(v) (he) will enter	οὐδαμ-ῶς no way, not at all
ἀκούσ-η you (s.) will listen (ἀκού-ω)	(εἰσ-έρχ-ομαι)	οὐκουν not . . . therefore
ἀνθραξ (ἀνθρακ-), ὁ charcoal (3a)	εἴσ-ιμεν we will enter	οὐραν-ός, ὁ sky (2a)
ἀντί-δικ-ος, -ου adversary (in court) (2a)	(εἰσ-έρχ-ομαι)	οὔτε . . . οὔτε neither . . . nor
ἀν-υπό-δητ-ος -ον unshod, barefoot	ἐνδον inside	παρά τῶν μαθητῶν from the students
ἀπο-βλέπ-ω gaze at, observe closely	ἐν-οικέ-ω live (in)	παύσ-εται (he) will stop (παύ-ομαι)
αὔριον tomorrow	ἡ̄ ἡ̄ τιτ τι!	πανσ-όμεθα we shall cease (παύ-ομαι)
γε at least; yes, and	θύρι-ον, τό little door (2b)	πανσ-ομεθα I shall stop (παύ-ω)
γενήσ-ομαι I shall become (γίγν-ομαι)	ἵππι-ος -α -ον of horses, horsey	πείθ-ω persuade (πείθ-ομαι)
δέχ-ομαι receive	κάγω=καὶ ἐγώ	πείσ-ομαι I shall obey (πείθ-ομαι)
δια-φθερ-εῖ (it) will get rid of (δια-φθείρ-ω)	καλοί τε κάγαθοί jolly good chaps, real gentlemen	πείσ-η you (s.) will obey (πείθ-ομαι)
διδάσκ-ομαι teach	λέξ-εις you (s.) will say (λέγ-ω)	πτνιγεύς, ὁ oven (3g)
δικαι-ος -α -ον just	λόγ-ος, ὁ argument (2a)	ποιήσ-ω I shall do (ποιέ-ω)
δύο two (acc.)	μαθήσ-ομαι I shall learn (μανθάν-ω)	ποιήσ-ης you (s.) will do (ποιέ-ω)
εἰσ-έρχ-ομαι enter	μαθήσ-ονται they shall learn (μανθάν-ω)	πονηρ-ός -ά -όν wicked, nasty
εἰσ-ειμι I shall enter	(νικά-ω)	σοφιστ-ής, ὁ sophist (1d)
	νυν then	σοφ-ός -ή -όν wise, clever
		ταῖς δίκαιαις their lawsuits



δύο πνιγεῖς

ΦΕΙΔ.	ούκ ἔγωγε.	
ΣΤΡΕΨ.	(in a rage)	40
	ἀλλὰ διώξω σε ἐκ τῆς οἰκίας καὶ ἐκβαλῶ εἰς κόρακας.	
ΦΕΙΔ.	κάγῳ δὴ φεύξομαι.	
	(turns to leave)	
	ἀλλ’ εἴσειμι εἰς τὴν οἰκίαν, ἀλλ’ οὐκ εἰς τὸ τῶν σοφιστῶν φροντιστήριον.	
ΣΤΡΕΨ.	τί δῆτα ποιήσω;	45
	(with determination)	
	οὐ γάρ νικήσει Φειδιππίδης, ἀλλ’ ἔγῳ νικηφόρος γενήσομαι.	
	(has a sudden idea)	
	ἀλλ’ οἵδ’ ἔγωγε. ἔγῳ γάρ αὐτὸς εἴσειμι εἰς τὸ φροντιστήριον, μαθητής δὲ τῶν σοφιστῶν γενήσομαι καὶ γνώσομαι τὸν ἄδικον λόγον. οὗτας οὖν τοὺς χρήστας ἐκείνους παύσα εἴγωγε λαμβάνοντας τὰ χρήματα.	50
	(a wave of despair hits him)	
	πῶς οὖν γέρων ὃν καὶ βραδὺς περὶ τοὺς λόγους τοὺς ἀκριβεῖς τὴν φιλοσοφίαν μαθήσομαι; ὅμως εἴσειμι. ἀλλὰ διὰ τί οὐ κόπτω τὴν θύραν ταύτην καὶ βοῶ;	55
	(with a deep breath)	
	ἀλλὰ ποιήσω τοῦτο καὶ κόψω τὴν θύραν καὶ βοήσομαι.	

ἄ-δικ-ος -ον unjust	λόγ-ος, ὁ argument (2a)	φροντιστήρι-ον, τό think-tank, mental institute (2b)
ἀκριβεῖς exact, accurate (acc.)	μαθήσ-ομαι I shall learn (μανθάν-ω)	Χαιρεφῶν (Χαιρεφωντ-), ὁ Khairephon (3a)
αὐτ-ός myself (nom.)	μαθητής, ὁ student (1d)	χρήστ-ης, ὁ creditor (1d)
βοήσ-ομαι I shall shout (βοά-ω)	μοι to me	ψυχ-ή, ἡ soul (1a)
βραδὺς slow (nom.)	νικήσ-ει (he) will win (νικά-ω)	ώς that
γενήσ-ομαι I shall become (γίγν-ομαι)	νικη-φόρ-ος -ον victorious	ώχρ-ός -ά -όν pale
γέρων (γεροντ-), ὁ old man (3a)	ὅμως nevertheless	
γνώσ-ομαι I shall get to know (γιγνώσκ-ω)	παύσ-εται (he) will stop (παύ-ομαι)	Vocabulary to be learnt
δῆτα then	παυσ-όμεθα we shall cease (παύ-ομαι)	ἄδικος ον unjust
διώξ-ω I shall chase (διώκ-ω)	πείθ-ω persuade	αὔριον tomorrow
εἰ (μή) if (not)	πείσ-ομαι I shall obey (πείθ-ομαι)	γε at least (denotes some sort of reservation)
εἴσ-ειμι I shall enter (εἰσ-έρχ-ομαι)	πείσ-η you (s.) will obey (πείθ-ομαι)	δέχομαι receive
εἰς κόρακας to hell! (lit. 'to the crows')	(πείθ-ομαι)	διδάσκω teach
ἐκ-βαλ-ω I shall throw out (ἐκ-βάλλ-ω)	πνιγεύς, ὁ oven (3g)	δίκαιος ἀ σον just
εύξ-ομαι I shall offer prayers (εύχ-ομαι)	ποιήσ-ω I shall do (ποιέ-ω)	εἰσέρχομαι (εἰσελθ-) enter
κάγγ-και ἔγῳ	σοφιστής, ὁ sophist (1d)	ἔνδον inside
κόπτ-ω knock (on)	τῆς οἰκίας the house	καὶ δὴ καὶ moreover
κόψ-ω I shall knock (on) (κόπτ-ω)	τίμερον today	κόπτω knock (on), cut
λήψ-ονται (they) will get (λαμβάν-ω)	τὸν Σωκράτη Socrates	λόγος, ὁ argument; word, speech; story, tale; reason (2a)
	φεύξ-ομαι I shall run off (φεύγ-ω)	μαθητής, ὁ student (1d)
	φιλο-σοφί-α, ἡ philosophy (1b)	οὔτε ... οὔτε neither ... nor
		πείθω persuade
		σοφός ἕ νώ wise, clever

Section Six A–D

Introduction

A student at Socrates 'Think-Tank' introduces Strepsiades to the 'new thought' and describes how fleas' feet are used to measure distance. Further technical 'wonders' are revealed inside the institution, when Socrates enters, suspended in a basket in the air. A bewildered but impressed Strepsiades informs Socrates that he wants to learn the 'wrong' arguments in order to escape his debts, but turns out to be a hopeless student.

In *World of Athens*: physical speculation 8.7–9; mathematics 8.25; Thales 8.7.

A

(Στρεψιάδης κόπτει τὴν θύραν καὶ βοᾶ)

ΣΤΡΕΨ. παῖ, παιδίον.

ΜΑΘΗΤΗΣ (comes out of the phrontisterion)

βάλλεις κόρακας, τίς ἔκοψε τὴν θύραν; τίς ἐβόήσεν;

ΣΤΡΕΨ. ἔγωγε ἔκοψα τὴν θύραν καὶ ἐβόήσα.

ΜΑΘ. τίς ὃν σὺ τοῦτο ἐποίησας; ἀμαθής τις, εὗ οἶδα.

ΣΤΡΕΨ. Στρεψιάδης Κικυννόθεν.

ΜΑΘ. εἰς κόρακας αὐθίς.

(goes back into the phrontisterion)

ΣΤΡΕΨ. οἴμοι, τί ποιήσω; ἀλλ’ αὐθίς κόψω.

(αὐθίς κόπτει τὴν θύραν)

ΜΑΘ. τίς ὁ κόπτων; διὰ τί οὗτος οὐκ ἐπαύσατο κόπτων ὁ ἄνθρωπος, ἐπεὶ ἐκέλευσα ἔγώ;

Vocabulary for Section Six A

Grammar for 6A–B

- First aorist indicative, active and middle: ἐπαύσα, ἐπαυσάμην
- Aspect
- Type 3h nouns: ὀφρύς

ἀ-μαθής ignoramus (nom.)

βάλλεις εἰς κόρακας go to hell!

ἐ-βόήσ-α I shouted (βοά-ω)

ἐ-βόήσ-ε(ν) (he) shouted (βοάω)

εἰς κόρακας to hell!

ἐ-κέλευσ-α (I) gave the order

(κελεύ-ω)

ἐ-κοψ-α (I) knocked at (κόπτ-ω)

ἐ-κοψ-ε (he) knocked at

(κόπτ-ω)

ἐ-παύσ-ατο he stopped (παύ-ομαι)

ἐ-ποίησ-ας (you) (s.) did (ποιέ-ω)

Κικυννόθεν from the deme

Kikyonna

παιδί-ον, τό slave, slave dear (2b)

	(re-appears, annoyed)	
	διὰ τί σὺ πάλιν κόπτεις; τί ἐν νῷ ἔχεις; τὴν γὰρ ἐμὴν φροντίδα ἀπέκοψας, ποιῶν τοῦτο:	15
ΣΤΡΕΨ.	ἀλλ' ἄρτι ἐπαυσάμην, ὡς 'γαθέ, ἐκέλευσας γὰρ σύ, μὴ οὖν ἔκβαλλέ με, καίπερ ἄγροικον ὄντα καὶ ἀμαθῆ. ἀλλὰ τίς ή φροντίς, εἰπὲ δῆ.	
ΜΑΘ.	ἀλλ' οὐ θέμις, μόνοι γὰρ μανθάνουσι τὰς τῶν σοφιστῶν φροντίδας ταύτας οἱ μαθηταί.	20
ΣΤΡΕΨ.	εἰπέ μοι οὖν. ἦκω γὰρ ἐγώ μαθητῆς τῶν σοφιστῶν εἰς τὸ φροντιστήριον.	
ΜΑΘ.	λέξω σοι· ψύλλας γάρ τις δάκνει τὴν ¹ Χαιρεφῶντος ὁφρῦν. δτε δὲ πηδᾶ ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους, οὕτω διαλέγονται οἱ ἄνδρες.	25
	‘ΣΩΚΡΑΤΗΣ’ ὄρα, ὡς Χαιρέφων. οὐ γὰρ λανθάνει με ή ψύλλας ἀξία οὗσα τοῦ Ὄλυμπίουν στεφάνου. ἀλλὰ λέγε, ὀπόσους τοὺς ἔαντης πόδας ἐπήδησεν ἡ ψύλλα.	
ΧΑΙΡΕΦΩΝ	ούκ οἶδα, ὡς Σώκρατες. ἀλλὰ διὰ τί οὐ μετροῦμεν τὸ χωρίον;	
ΣΩΚ.	ἀλλὰ πῶς μετρήσομεν, ὡς Χαιρέφων;	30
ΧΑΙ.	ἰδού. πρῶτον μὲν γὰρ κηρὸν λαμβάνω, εἶτα τὸν κηρὸν θερμὸν ποιῶ. τέλος δὲ τοὺς τῆς ψύλλης πόδας εἰς τὸν κηρὸν τίθημι.	
ΣΩΚ.	τί δέ;	35
ΧΑΙ.	νῦν δὲ κηρὸς ψυχρὸς γίγνεται. ιδού, ὡς Σώκρατες. ή γὰρ ψύλλας ἐμβάδας ἔχει.	
ΣΩΚ.	ἀλλὰ διὰ τὸν ποιεῖς;	
ΧΑΙ.	νῦν δὲ τὰς ἐμβάδας λύω. ιδού·	40
ΣΤΡΕΨ.	ὦ Ζεῦ βασιλεῦ. ὡς τῆς σοφίας τῶν ἀνδρῶν. (admiration fades into bewilderment)	
	ἀλλ' εἰπὲ μοι, τί ποτ' ἐποίησαν οἱ ἄνδρες, ὡς μαθητά;	
ΜΑΘ.	οὐ λανθάνεις με ἄγροικος ὡν, ὡς Στρεψιάδη, οὐ μανθάνων οὐδέν.	
	ἀλλ' ως ἔλεγον, πρῶτον μὲν θερμὸν ἐποίησαν τὸν κηρόν. ἐπειτα τοὺς τῆς ψύλλης πόδας ἔθεσαν εἰς τὸν κηρόν. τέλος δὲ τὰς ἐμβάδας ἔλυσαν καὶ ἐμέτρησαν – πῶς γὰρ οὖ – τὸ χωρίον.	



ἐμβάδες

ΣΤΡΕΨ.	ὦ Ζεῦ βασιλεῦ· σοφοὶ δὴ φαίνονται ὄντες οἱ ἄνδρες. τι δῆτ' ἐκεῖνον τὸν Θαλῆν θαυμάζομεν; η ῥαδίως φεύξομαι τὴν δίκην. γνώσομαι γὰρ τὸ ψύλλης πήδημα. (shouts) ἀλλ' ἄνοιγε, ἄνοιγε τὴν θύραν.	45
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ἄγρ-οικ-ος -ον	from the country	τοῦ Ὄλυμπικοῦ στεφάνου the Olympic crown
ἀ-μαθῆ	ignorant (acc.)	φροντίς (φροντιδ-), ή thought
ἄνοιγε	open!	(3a)
ἄξι-ος -α -ον	worthy of	καίπερ despite, although (+part.)
ἀπ-έ-κοψ-ας	you (s.) cut off	κεφαλ-ή, ή head (1a)
(ἀπο-κόπτ-ω)		κηρ-ός, ή wax (2a)
ἄρτι	recently, just now	λύ-ω release, undo
δάκνω	bite, worry	μετρέ-ω measure (fut. μετρήσ-ω)
ἔ-βόησ-ας	you (s.) shouted	μοι το me
(βοάω)		μόν-ος -η -ον alone
ἔ-θε-σαν	they placed (τίθημι)	νῷ mind
εἴτα	then	όπόσους τοὺς ἔαυτῆς πόδας how many of its own foot lengths
ἔ-κβάλλ-ω	throw out	οὗτος hey, you!
ἔ-κέλευσ-ας	you (s.) gave the order (κελεύ-ω)	πάλιν again
(μετρέ-ω)		πηδά-ω leap
ἔ-λυσ-αν	they undid (λύ-ω)	πήδημα (πηδηματ-), τό a leap
ἔμβας	(ἔμβαδ-), ή slipper (3a)	(3b)
ἔ-μέτρησ-αν	they measured (μετρέ-ω)	πόδας see πούς
		ποτε ever
ἔ-παυσ-άμην	I stopped (παύ-ομαι)	πούς (ποδ-), ή foot (3a)
		πρῶτον first
ἔπει	when	ράδι-ως easily
ἔ-πιγδησ-ε(ν)	(it) leapt (πηδά-ω)	σοι το you
		Σωκράτους Socrates'
ἔ-ποιησ-αν	(they) did (ποιέ-ω)	τὴν ὄφρ-ῦν the eyebrow
		τῆς σοφίας the cleverness!
ἡ	truly	τῆς ψύλλης of the flea
ἡκ-ω	I have come	τί δέ; what next?
		τί δῆτ' why then ...?
Θαλ-ῆς,	ο Thales (1d) (early Greek scientist and inventor, a by-word for cleverness)	τίθημι I place, put
		ώς as

Vocabulary to be learnt
 ἄγροικος ον from the country, boorish
 βάλλεις κόρακας go to hell!
 δάκνω δακ- bite, worry
 ἐκβάλλω (έκβαλ-) throw out
 ἐν νῷ ἔχω intend, have in mind
 καίπερ despite, although (+part.)
 κεφαλή, ή head (1a)
 λύω release
 οὗτος iwhen
 ὄφρύς (όφρυ-), ή eyebrow (3h)
 πούς (ποδ-), ή foot (3a)
 ράδι-ος α on easy
 ράδιως easily
 φροντίς (φροντιδ-), ή thought, care, concern (3a)
 ώς as

B

The door opens and Strepsiades starts back in horror.

In *World of Athens*: Athene's intellectual achievements 8.14–15, 22; technical work 8.24.

ΣΤΡΕΨ.	ὦ Ἡράκλεις, τίνα ταῦτα τὰ θηρία;
ΜΑΘ.	οὗτος, διὰ τί ἐθαύμασας; διὰ τί αὐθις ἐβόησας; ἄρα τοὺς μαθητὰς τούτους θαυμάζεις;
ΣΤΡΕΨ.	ναὶ μὰ Δία θαυμάζω. ἀλλὰ τί πιοιῦσιν οὗτοι οἱ εἰς τὴν γῆν βλέποντες;
ΜΑΘ.	ζητοῦσιν οὗτοι τὰ κατὰ γῆς.
ΣΤΡΕΨ.	βολβὸὺς ἄρα ζητοῦσι. μὴ νῦν τοῦτο γ' ἔτι φροντίζετε, ὦ θηρία: ἔγὼ γάρ οἶδα ὅπου εἰσὶ μεγάλοι καὶ καλοί. ἀλλὰ τίς οὐτοσί; διὰ τί ὁ πρωκτὸς εἰς τὸν οὐρανὸν βλέπει;
ΜΑΘ.	διότι ἀστρονομεῖ ὁ πρωκτός.
ΣΤΡΕΨ.	(points to one of the strange devices cluttering up the phrontisterion) ιδού· τί δ' ἔστι τοῦτο; δίδασκέ με.
ΜΑΘ.	ἀστρονομία μὲν αὕτη.
ΣΤΡΕΨ.	(points to another device) τοῦτο δὲ τί;
ΜΑΘ.	γεωμετρία.
ΣΤΡΕΨ.	καὶ εἰς τί χρήσιμον αὕτη; δίδασκε.
ΜΑΘ.	ταύτη τὴν γῆν ἀναμετροῦμεν.
	(picks up a map)
	αὕτη δ' ἔστι γῆς περίοδος.
	(points at the map)
	ὅρᾶς; αὗται μὲν Ἀθῆναι.
ΣΤΡΕΨ.	(in disbelief) τί σὺ λέγεις; οὐ πείθομαι, ἐπεὶ τῶν δικαστῶν οὐχ ὄρῳ οὐδὲ ἕνα καθιζόμενον. ποῦ δ' ἔσθ' ὁ ἐμὸς δῆμος;
ΜΑΘ.	(points at the map)
	ἐνταῦθα ἔνεστιν. τὴν δ' Εὔβοιαν ὄρᾶς;
ΣΤΡΕΨ.	ὅρῳ. ἀλλ' ἡ Λακεδαίμων ποῦ τυγχάνει οὖσα;
ΜΑΘ.	ὅπου; αὕτη.
ΣΤΡΕΨ.	(taken aback) παπαῖ. ἀπελθε, ἀπελθε. ὡς ἐγγὺς ἡμῶν ἡ Λακεδαίμων. ἀλλὰ διὰ τί οὐκ ἀπάγεις ταύτην ἀφ' ἡμῶν πόρρω πάνυ;
ΜΑΘ.	ἀλλ' ἀδύνατον.
ΣΤΡΕΨ.	νὴ Δία ὀλοφυρεῖσθ αἴρα.
	(looks up and sees Socrates hanging in a basket)
	ἀλλ' εἰπέ μοι, τίς οὗτος ὁ ἐπὶ τῆς κρεμάθρας ὡν;
ΜΑΘ.	αὐτός.
ΣΤΡΕΨ.	τίς αὐτός;
ΜΑΘ.	Σωκράτης.

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Vocabulary for Section Six B

ἄ-δύνατ-ος -ον impossible	ἐνταῦθα here	πείθ-ομαι believe
Ἀθῆν-αι, αἱ Athens (1a)	ἐπεὶ since	περί-οδ-ος, ἡ map (2a)
ἀνα-μετρέ-ω measure up	ἐπὶ τῆς κρεμάθρας in the basket	πόρρω far
ἄπ-ελθε go away!	Ἐξβοι-α, ἡ Euboia (1b)	πρωκτ-ός, ὁ rump (2a)
ἄρα then, in that case	Ἡράκλεις Herakles!	ταύτη with this
ἄστρο-νομέ-ω observe the stars	Θαυμάζ-ω be amazed	χρήσιμ-ος -η -ov useful
ἄστρο-νομί-α, ἡ astronomy (1b)	Θηρί-ον, τὸ beast (2b)	
αὐτ-ός Himself, the Master (nom.)	καθ-ίζομαι sit down	
βιοβόλ-ός, ὁ truffle (2a)	κατά γῆς below the earth	
γεωμετρί-α, ἡ geometry (1b)	Λακεδαίμων (Λακεδαίμον-), ἡ Sparta (3a)	
γῆς of the earth	μοι to me	
δῆμ-ος, ὁ deme (2a)	ὁλοφυρ-εῖσθ' = 2nd pl. fut. (contr.) of ὁλοφύρ-ομαι	
δικαστ-ής, ὁ dikast, juror (1d)	ὅπου where?	ὄπου where? where
ἐ-βόησ-ας you (s.) shouted (βοϊ-ω)	οὐραν-ός, ὁ sky (2a)	οὐρανός, ὁ sky, heavens (2a)
ἐγγύς ἡμῶν near to us	πάνυ very	πείθομαι (πιθ-) believe, trust, obey
ἐ-θαυμάσ-ας you (s.) were amazed (θαυμάζ-ω)	παπαῖ good heavens!	

The range of sophists' work

[See note on the sophists on p. 57]

The sophists both helped to create a demand for education, and also came when there was an unfulfilled need for it. They taught a vast variety of subjects—from astronomy and law through to mathematics and rhetoric. It is in large measure due to the sophists that subjects such as grammar, logic, ethics, politics, physics and metaphysics first emerged as separate entities. The sophists were at the head of a movement to make man, not the physical world, the centre of intellectual debate. If their main preoccupation was to describe how man could be most successful in life, rather than with questions of right and wrong of the sort that Socrates and Plato insisted upon, this does not undermine their intellectual importance.

Much work was going on in other fields at this time too. If our sources can be trusted, technical manuals were written by Sophocles on tragedy, by Iktinos on the Parthenon, by Polycleitos on the symmetry of the human body, and by Hippodamos (who designed the layout of the Peiraeus) on town planning and social engineering. Rudimentary experimental work in sciences may also have been going on, if we wish so to interpret the evidence of Aristophanes' *Clouds*. When the rustic Strepsiades is introduced into Socrates' private school (φροντιστήριον or 'think tank'), he finds all sorts of extraordinary devices cluttering up the place ... These cosmic models (celestial globes? star maps? compasses? maps?) are an important feature of the play, where the association between the new thought and its various trappings is constantly being made. It suggests that the use of models and apparatus, generally seen as a later, post-Aristotelian device, was understood well enough in fifth-century Athens to be made the subject of comic humour. (*World of Athens*, 8.23–4)

C

(ἀπέρχεται ὁ μαθητής. ὁ Στρεψιάδης τὸν Σωκράτη καλεῖ.)	
ΣΤΡΕΨ. ὦ Σωκρατεῖ, ὦ Σωκρατίδιον, δεῦρ' ἐλθέ.	
ΣΩΚ. τίς ἐβόήσε; τίς ἐβιάσατο εἰς τὸ φροντιστήριον τὸ τῶν σοφιστῶν;	
ΣΤΡΕΨ. ἐβόήσα ἐγώ, Στρεψιάδης Κικυννόθεν. ἀλλ' οὐκ ἐβιασάμην εἰς τὸ φροντιστήριον.	5
ΣΩΚ. τί με καλεῖς, ὦ ἐφήμερε; ἥλθες δὲ σὺ κατὰ τί;	
ΣΤΡΕΨ. ἥλθον μαθητής εἰς τὸ φροντιστήριον. ἥδη γάρ σε ἡκουσα ώς εἴσιοφός.	
ΣΩΚ. εἴπε μοι, τίς εἴπε τοῦτο; πῶς δ' ἡκουσάς με ώς σοφός εἴμι;	
ΣΤΡΕΨ. εἴπε τοῦτο τῶν μαθητῶν τις.	10
ΣΩΚ. τί δ' εἴπεν ὁ μαθητής; λέγε.	
ΣΤΡΕΨ. εἴπε γάρ ὁ μαθητής ώς ψύλλα τις ἔδακε τὴν Χαιρεφῶντος ὄφρυν. εἶτα ἐπὶ τὴν σὴν κεφαλὴν ἐπήδησε. σὺ δὲ τὸν Χαιρεφῶντα ἥρου ὄπόσους τοὺς ἐστῆς πόδας ἐπήδησεν ἡ ψύλλα. ἀν-εμετρήσατε δ' ὑμεῖς οὕτως πρῶτον μὲν γάρ τὴν ψύλλαν ἐλάβετε καὶ ἔθετε εἰς κηρὸν θερμόν. ἐπειδὴ δὲ ψυχρὸς ἐγένετο ὁ κηρός, ἡ ψύλλα ἔσχεν ἐμβάδας τινὰς Περσικάς. εἶτα δὲ ἀν-εμετρήσατε τὸ χωρίον.	15
(with an admiring glance)	
οὐδέποτε εἶδον ἔγωγε πρᾶγμα οὕτω σοφόν.	
ΣΩΚ. οὐδέποτε εἶδες σύ γε πρᾶγμα οὕτω σοφόν; ἀλλὰ πόθεν ὢν τυγχάνεις;	20
ΣΤΡΕΨ. Κικυννόθεν.	
ΣΩΚ. οὐ γάρ ἔλαθές με ἄγροικος ὢν, καὶ ἀμαθής.	
ΣΤΡΕΨ. μὴ μέμφου μοι. ἀλλ' εἰπέ, τί δρᾶς ἐπὶ ταύτης τῆς κρεμάθρας ὢν, ὦ Σωκρατεῖς;	25
ΣΩΚ. (solemnly)	
ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.	
ΣΤΡΕΨ. τί δ' ἀπὸ κρεμάθρας τοῦτο δρᾶς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; τί ἔξευρίσκεις ἢ τί μανθάνεις, ἐπὶ κρεμάθρας ὢν;	30
ΣΩΚ. οὐδέποτε γάρ ἔξηρον ἔγω τὰ μετέωρα πράγματα οὐδὲ ἔμαθον οὐδέν, ἀπὸ τῆς γῆς σκοπῶν. ἡ γάρ γῇ ἔτυχε κωλύουσα τὴν φροντίδα.	

Vocabulary for Section Six C

Grammar for 6C–D

- Second aorist indicative, active and middle: ἔλαβον, ἔλαβόμην
- Interrogatives: τί
- Indirect speech

ἀερο-βατέ-ω tread the air
ἀ-μαθής ignorant (nom.)
ἀνα-μετρέ-ω measure up
ἀπ-έρχ-ομαι depart

βιάζ-ομαι use force, force one's way
δρά-ω do
ἐ-γέν-ετο (it) became (γίγν-ομαι)

ἔ-δακ-ε (it) bit (δάκν-ω)
ἔ-θε-τε you (pl.) put (τίθημι)
εῖδ-ον (I) saw (όρά-ω)
εῖδ-ες (you) saw (όρά-ω)

εἶπ-ε (he) said (λέγ-ω)	θερμ-ός -ή -όν hot	χωρί-ον, τό space, distance (2b)
εἶτα then, next	κατά τί; for what?	ψύλλ-α, ἡ flea (1c)
ἐ-λάβ-ετε you (pl.) took (λαμβάν-ω)	κηρ-ός, ὁ wax (2a)	ψυχρ-ός -ά -όν cold
ἔ-λαθ-ες you (s.) escaped the notice of (λανθάν-ω)	Κικυννόθεν from the deme Kikynna	ώς that
ἔ-μαθ-ον (I) learnt (μανθάν-ω)	κρεμάθρας a basket	
ἔμβάς (ἔμβαδ-), ἡ slipper (3a)	μέμφ-ομαι blame, find fault with	Vocabulary to be learnt
ἔξ-ευρίσκ-ω (ἔξευρ-) find out, discover	μετέωρ-ος -ον in the air	ἀπέρχομαι (ἀπελθ-) depart, go away
ἔξ-ηρ-ον (I) found out, discovered (ἔξ-ευρίσκ-ω)	μοι me	βιάζομαι use force
ἔπι κρεμάθρας in a basket	όπόσους τοὺς ἔσωτῆς πόδας how many of its own foot lengths	εἶτα then, next
ἔπι ταύτης τῆς κρεμάθρας in this basket	οὐδὲν λέγ-ω speak nonsense	ἔξευρίσκω (ἔξευρ-) find out
ἔσ-σχ-ε(v) (it) had (ἔχ-ω)	οὐδέποτε never	ἵλιος, ὁ sun (2a)
ἔτυχ-ε (it) happened to, actually was (τυγχάν-ω)	περι-φρονέ-ω surround with thought, circumcontemplate	όπόσος η on how many, much
ἔφ-ήμερ-ος -ον lasting a day, creature of a day	Περσικ-ός -ή -όν Persian	πηδάω leap, jump
ἥλθ-ον I came (έρχ-ομαι)	πηδά-ω leap	πόρρω far, far off
ἥλθ-ες (you) (s.) came (έρχ-ομαι)	πρῶτον first	πρῶτος η on first
ἥλθ-ου you (s.) asked (έρωτά-ω)	σ-ός σ-ή σ-όν your	Σωκράτης, ὁ Socrates (3d)
	Σωκρατίδι-ον dear Socrates (2b)	τί; why?
	τῆς γῆς the earth	(τιθημι) θε- ποι, place
	τί; why?	χωρίον, τό place, space, region (2b)

Misrepresenting intellectuals

As we have already observed, the Socrates of *Clouds* bears little relationship to the real Socrates (see p. 57). The reason for Aristophanes' portrayal of him in this fashion is probably that, since Aristophanes was a comic poet aiming to win first prize at the comic festival, he had to appeal to the prejudices of his audience. In the same way that 'professors' today are popularly caricatured as 'mad', with their heads in the clouds (an image as old as Aristophanes) and wholly divorced from 'real life', so in Aristophanic Athens it was typical of comic poets to present 'intellectuals' as dotty in one sense or another. After all, the story was told of one of the most famous intellectuals of all, Thales (*Text* 6A, 1.45–6), that he spent so much time contemplating the heavens that he did not spot the well in front of him and promptly fell in. Further, the Greek man-in-the-street seems to have found it very hard to swallow the idea that men who tried to think rationally and 'scientifically' about the cosmos were not somehow subverting traditional religious beliefs and therefore conventional piety. Thus intellectuals, whatever they actually believed, were fair game to be mocked, and in the streets of Athens Socrates was probably the most famous intellectual of them all.

D

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|--|---|
| ΣΤΡΕΨ. | άλλ' ὡ Σωκρατίδιον, τί οὐ καταβαίνεις; ἥλθον γὰρ ἐγώ εἰς τὸ φροντιστήριον διότι, χρήματα πολλὰ ὀφείλων, ὑπόχρεως εἰμι. |
| ΣΩΚ. | ἀλλὰ πῶς σὺ ὑπόχρεως ἐγένου; πῶς τοῦτο πάσχεις; |
| ΣΤΡΕΨ. | ἔλαθον ἐμαυτόν ἵπομανή τὸν υἱὸν ἔχων. ὑπόχρεως οὖν ἐγενόμην.
καὶ τοῦτο ἔπαθον διὰ τὴν ἱππικὴν καὶ διὰ τὸν ἐμὸν υἱόν. ἀεὶ γὰρ δίκας λαμβάνουσιν οἱ χρῆσται, καὶ εἰ μή τι ποιήσω, εἰς ἀεὶ λήψονται. δίδασκε οὖν με τὸν ἔτερον τῶν σῶν λόγων. |
| ΣΩΚ. | τὸν ἔτερον τῶν ἐμῶν λόγων; πότερον λέγεις; τὸν κρείττονα ἢ τὸν ἥπτονα;
τὸν ἄδικον λέγω, τὸν ἥπτονα, τὸν τὰ χρέα παύοντα. οὗτος γὰρ ὁ λόγος τὰς δίκας νικήσει, ὁ κρείττων δ' οὐ. τί δράσω; |
| ΣΩΚ. | (<i>poiñis to a couch</i>)
δι τι; πρῶτον μὲν κατακλίνηθι ἐπὶ τῆς κλίνης. ἔπειτα ἐκφρόντιζέ τι τῶν σεαυτοῦ πραγμάτων. |
| ΣΤΡΕΨ. | (<i>sees the bugs</i>)
κακοδαίμων ἐγώ. δίκην γὰρ λήψονται οἱ κόρεις τήμερον. |
| <i>He lies down. There is a long pause. Eventually . . .</i> | |
| ΣΩΚ. | οὗτος, τί ποιεῖς; οὐχὶ φροντίζεις; |
| ΣΤΡΕΨ. | ἐγώ; νῆ τὸν Ποσειδῶ. |
| ΣΩΚ. | καὶ τί δῆτ' ἐφρόντισας; |
| ΣΤΡΕΨ. | εἰς ἄρα λήσω τοὺς κόρεις, τοὺς δάκνοντας ἐμὲ δεινῶς. |
| ΣΩΚ. | (<i>with annoyance</i>)
οὐδὲν λέγεις.
(<i>another long pause</i>)
ἀλλὰ σιγῇ δὲ ἀνθρωπος. τί δρᾶ οὗτος; |
| (τὸν Στρεψιάδη προσαγορεύει) | |
| | οὗτος, καθεύδεις; |
| ΣΤΡΕΨ. | μὰ τὸν Ἀπόλλω, ἐγώ μὲν οὔ. |
| ΣΩΚ. | ἔχεις τι; |
| ΣΤΡΕΨ. | μὰ Δ! οὐ δῆτ' ἔγωγε. |
| ΣΩΚ. | οὐδὲν πάνυ; |
| ΣΤΡΕΨ. | τὸ πέος ἔχω ἐν τῇ δεξιᾷ. |
| ΣΩΚ. | εἰς κόρακας. μὴ παῖζε, ὡς ὑθρωπε.
(<i>after a long pause</i>) |
| ΣΤΡΕΨ. | ὦ Σωκρατίδιον. |
| ΣΩΚ. | τί, ὡς γέρον; |
| ΣΤΡΕΨ. | ἔχω γνώμην τινά. |
| ΣΩΚ. | λέγε τὴν γνώμην. |
| ΣΤΡΕΨ. | λήψομαι γυναῖκα φαρμακίδα καὶ κλέψω ἐν νυκτὶ τὴν σελήνην. |
| ΣΩΚ. | (<i>puzzled</i>)
τί φῆς; κλέψεις τὴν σελήνην; εἰπέ δη – πῶς τοῦτο χρήσιμον; |

ΣΤΡΕΨ. δόπως; ἄκουε, οἱ γάρ χρῆσται δανείζουσι τὰ χρήματα κατὰ μῆνα. ἐγώ μὲν οὖν κλέψω τὴν σελήνην. ἡ δὲ σελήνη οὐκέτι ἀνατελεῖ. πῶς οὖν τὰ χρήματα λήψονται οἱ γρῆσται;

ΣΩΚ. (very annoyed) βάλλ’ είς κόρακας, ἄγροικος εἴ τι καὶ ἀμαθής. οὐ διδάξω σ’ οὐκέτι, ἀμαθῆ δὴ ὅντα. 45

Strepsiades goes back out into the street, and sadly contemplates his fate.

Vocabulary for Section Six D

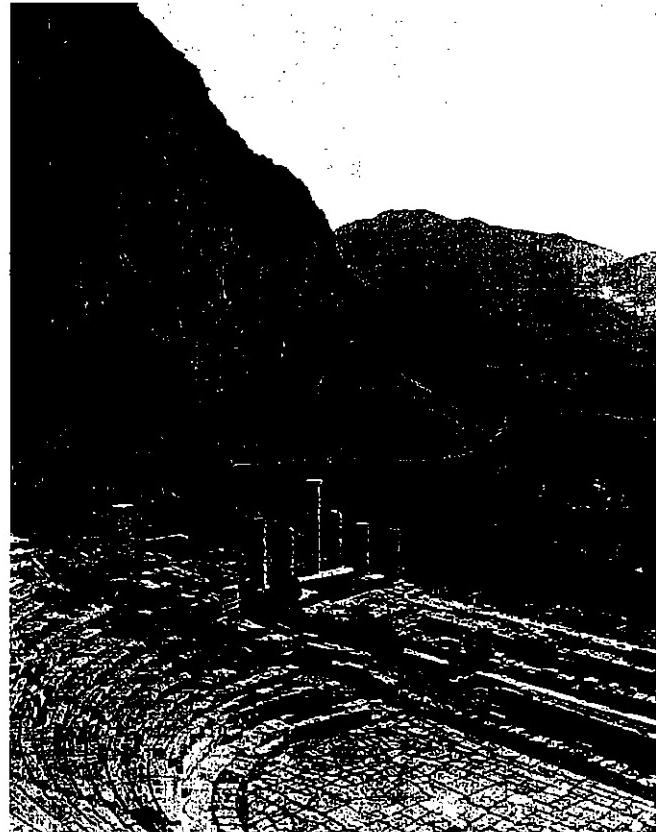
ά-μαθής ignorant (nom.)	κλέπτω steal	Vocabulary to be learnt
ά-μαθής ignorant (acc.)	κόρ-ις, ὁ bug (3e)	άμαθής ignorant
ἀνα-τελ-εῖ (it) will rise (fut. of ἀνα-τέλλω)	κρείττων κρείττον (κρείττον-) stronger, greater	ἄρα then, in that case (inferring)
Ἀπόλλων (Ἀπολλων-), δ Apollo (3a) (acc. Ἀπόλλω)	λήσ-ω I shall escape notice (fut. of λανθάνω)	γέρων (γεροντ-), ὁ old man (3a)
γέρων (γεροντ-), ὁ old man (3a)	μη̄ not	γνώμη, ἡ mind, purpose, judgment, plan (1a)
γνώμη-η, ἡ plan (1a)	μήν (μην-), ὁ month (3a)	δεξιός ἀ̄ on right
δανειζ-ω lend (money)	νυκτί at night	δεξιά, ἡ right hand (1b)
δῆτα then; indeed	ὅπως; how?	δῆτα then
δρά-ω (δρᾶσ-) do, act	ὅτι; what?	δράω (δρᾶσ-) do, act
ἐ-γεν-όμην I became (γίγν-ομαι)	οὗτος, hey, you!	εἰ if, whether
ἐ-γέν-ον (you) (s.) became (γίγν-ομαι)	πάνυ at all	ἐμαυτόν myself
εἰ if	πέ-ος, τό penis (3c)	ἔτερος ἀ̄ on one (or the other) of two
εἰ ἄρα whether, indeed	πότερ-ος -ᾱ -ον which (of two)?	ἡττων ἥττον (ἥττον-) lesser, weaker
ἐκφροντίζ-ω think out	προσ-αγορεύ-ω address	κλέπτω steal
ἔ-λαθ-ον I escaped notice (λανθάνω)	σεαυτοῦ your own	κρείττων κρείττον (κρείττον-) stronger, greater
ἐμαυτ-όν myself (acc)	σελήνη-η, ἡ moon (1a)	οὗτος, hey there! hey you!
ἔ-παθ-ον I experienced, suffered (πάσχω)	σιγά-ω be quiet	πάνυ very (much); at all
ἐπὶ τῆς κλίνης on the couch	σ-ός σ-ή σ-όν your	πότερος ἀ̄ on which (of two)
ἔτερ-ος -ᾱ -ον the one (of 2)	Σωκρατίδι-ον dear Socrates (2b)	σελήνη, ἡ moon (1a)
ἥλθ-ον (I) came (ἔρχ-ομαι)	τῇ δεξιᾱͅ right hand	σός σή σόν your (when 'you' are one person)
ἥττων ἥττον (ἥττον-) weaker, lesser	τίμερον today	τίμερον today
ἴππικ-ή, ἡ horse-fever (1a)	ὑπο-χρέ-ως -ων in debt	χρήσιμος η ον useful, profitable
ἴππο-μανή horse-mad (acc.)	φαρμακίς (φαρμακιδ-), ἡ witch, sorceress (3a)	
κατα-κλίνθι lie down! (s.)	φροντιστήρι-ον, τό think-tank, mental institute (2b)	

Section Seven A–H: Socrates and intellectual inquiry

Introduction

Plato's picture of Socrates is quite different from Aristophanes'. The following passage is based on Plato's account of Socrates' defence when he was on trial for his life (399 BC) on a charge of corrupting the young and introducing new gods. This famous speech is known as 'The Apology': Greek ἀπολογία, 'defence'.

In *World of Athens*: lawcourts 6.39ff.; Delphi and the oracle 3.17–19; speeches 8.17–21; Socratic 'ignorance' 8.35; Socrates' contribution to philosophy 8.34.



Δελφοί



Ο θεός ὁ ἐν Δελφοῖς

Socrates

Socrates emerges from all the descriptions as a great arguer, concerned with both clarity and precision of thought. Aristotle attributes to him the systematic use of 'inductive argument and general definition'. One must beware of the modern associations of the word 'induction', and 'argument from example' is a better translation. The argument 'leads you on' (the literal meaning of the Greek word for 'induction') by observation of particular instances of e.g. 'goodness' to understand the general characteristics of that quality – and so to a 'general definition'. Socrates was looking for precision and definite standards. If you want to be good or brave you must first know what goodness or bravery is; so, in a sense, goodness is knowledge, and it should be possible to be as *precise* about moral virtue as a carpenter is about what makes a good chair. Socrates pursued his general definition in *dialogue* with others, and the word 'dialectic' (which Plato was to use as a term for philosophy) is derived from the Greek word for dialogue. Plato portrays Socrates arguing against the relativism and scepticism, which characterised much of sophistic thought, and looking for a precision about definitions of moral virtues of the sort that existed in the technical world. Plato's Socrates is looking for some kind of stable reality and standard behind the confusion of perceptions and standards in the world of common experience. (*World of Athens*, 8.34–5)

A

Socrates addresses the *dikasts* (jurors) at his trial and tells them the reason for his methods of inquiry and the causes of his unpopularity. He first puts a question into the mouths of the *dikasts* which he will proceed to answer.

έρωτῶσιν οῦν τινες: 'ἀλλ', ὡς Σώκρατες, διὰ τί διαβάλλουσί σε οὗτοι οἱ ἄνδρες; τί ἐν νῷ ἔχουσιν; πόθεν γίγνονται αὐταὶ αἱ διαβολαὶ καὶ ἡ δόξα ἡ σή; λέγε οὖν, καὶ δίδασκε ἡμᾶς. ἡμεῖς γάρ οὐ βούλομεθ διαβάλλειν σε.' βούλομαι οὖν διδάσκειν ὑμᾶς καὶ λέγειν διὰ τί διέβαλόν με οὗτοι οἱ ἄνδρες καὶ πόθεν ἐγένοντο αἱ διαβολαὶ καὶ ἡ δόξα. ἀκούετε δή, καὶ εὖ ἵστε ὅτι οὐ βούλομαι παίζειν πρὸς ὑμᾶς. Ἰσως μὲν γάρ φανοῦμαι παίζειν, εὖ μέντοι ἵστε ὅτι οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν βούλομαι.

ἔγω γάρ, ὡς ἄνδρες Ἀθηναῖοι, διὰ σοφίαν τινὰ τυγχάνων ἔχων τὴν δόξαν ταύτην. ἂρα βούλεσθε εἰδέναι τίς ἔστιν ἡ σοφία αὕτη; ὡς μάρτυρα βούλομαι παρέχεσθαι τὸν θεόν τὸν ἐν Δελφοῖς, ὃ γάρ θεός ὁ ἐν Δελφοῖς μαρτυρήσει τὴν σοφίαν τὴν ἐμήν. καὶ μήν ἀνάγκη ἔστι τὸν θεόν λέγειν τὴν ἀλήθειαν.

Χαιρεψόντα γάρ¹ ἵστε που. οὗτος γάρ ἐμὸς ἐταῖρος ἦν ἐκ νέου. καὶ ἵστε δή, ὡς σφιδρὸς ἦν ὁ Χαιρεψόν περὶ πάντα. καὶ ὁ Χαιρεψόν οὔτως ποτὲ ἐλογίζετο πρὸς ἑαυτόν. 'ὅτι Σωκράτης σοφός ἔστιν, εὖ οἶδα. βούλομαι δ' εἰδέναι εἴ τίς ἔστι σοφώτερος ἡ Σωκράτης. Ἰσως γάρ Σωκράτης σοφώτατός ἔστιν ἀνθρώπων. τι οὖν ποιεῖν με δεῖ; δῆλον ὅτι δεῖ με εἰς Δελφοὺς ιέναι, καὶ μαντεύεσθαι. πολλὴ γάρ ἀνάγκη ἔστι τὸν θεόν λέγειν τὴν ἀλήθειαν.'

ἵστι οὖν ὁ Χαιρεψόν εἰς Δελφούς, καὶ ταύτην τὴν μαντείαν ἐμαντεύσατο παρὰ τῷ θεῷ. καὶ μὴ θορυβεῖτε, ὄντες. Ἡρετο γάρ δή εἴ τίς ἔστι σοφώτερος ἡ Σωκράτης, ἀπεκρίνατο δ' η Πυθία ὅτι οὐδείς ἔστι σοφώτερος.

Vocabulary for Section Seven A

Grammar for 7A–C

- Present infinitives, active and middle: παύειν, παύεσθαι
- Irregular present infinitives: εἶναι, ἰέναι, εἰδέναι
- Verbs taking infinitives (e.g. βούλομαι, δεῖ, δοκέω)
- Comparative and superlative adjectives, regular and irregular
- Past of εἶμι: ἤτα 'I went'

ἀλήθει-α, ἡ truth (1b)	δεῖ it is necessary for x (acc.) to – (inf.)	δι-έ-βαλ-ον they slandered (aor. of διαβάλλω)
ἀνάγκη, ἡ necessity (1a)	Δελφοί, οἱ Delphi (2a) (<i>site of Apollo's oracle</i>)	δόξ-α, ἡ reputation (1c)
ἀνάγκη ἔστι it is obligatory for x (acc.) to – (inf.)	Δελφοῖς Delphi	ἐιστ-όν himself
ἀποκρίνομαι (ἀποκριν-) answer	δια-βάλλ-ειν to slander	εἰδέναι to know (οἶδα)
βούλομαι wish, want	δια-βάλλ-ω (διαβάλ-) slander	ἐταῖρ-ος, ὁ friend (2a)
γάρ δή I assure you; indeed	δια-βολ-ή, ἡ a slander (1a)	ἢ-ει (he) went (impf. of ἔρχ-ομαι/εἶμι)
γάρ . . . που of course (no need to ask)	διδάσκ-ειν to teach	θορυβέ-ω make a din

ιέναι to go (ἔρχ-ομαι/εἶμι)	παίζ-ειν to joke, to poke fun at (παίζ-ω)	σοφώτερ-ος -α -ον wiser (σοφ-ός)
ἴσως perhaps	πάντα everything (acc.)	σφιδρ-ός -ά -όν impetuous
καὶ μήν moreover	παρὰ τῷ θεῷ in the god's presence	φαν-οῦμαι I shall appear (fut. of φαίν-ομαι)
λέγ-ειν to speak, say, tell (λέγ-ω)	παρ-έχ-εσθαι to present (παρ-έχ-ομαι)	Vocabulary to be learnt
λογίζ-ομαι reckon, consider	ποι-εῖν to do (ποιέ-ω)	ἀλήθεια, ἡ truth (1b)
μαντεύ-α, ἡ answer, pronouncement (1b)	ποτέ once	βούλομαι wish, want
μαντεύ-εσθαι to consult the oracle	Πυθί-α, ἡ the Pythian priestess (1b) (<i>who sat on a tripod and delivered Apollo's oracle to the priest, who interpreted it</i>)	διαβάλλω (διαβάλ-) slander
μαντεύ-ομαι get from the oracle	σοφί-α, ἡ wisdom (1b)	δόξα, ἡ reputation, opinion (1c)
μαρτυρέ-ω bear witness	σοφώτατ-ος -η -ον wisest (σοφ-ός)	ἐαυτόν himself
μάρτυς (μαρτυρ-), ὁ witness (3a)	σοφία, ἡ wisdom (1b)	ἢ than
μέντοι however	νέου youth	ἴσως perhaps

The oracle at Delphi

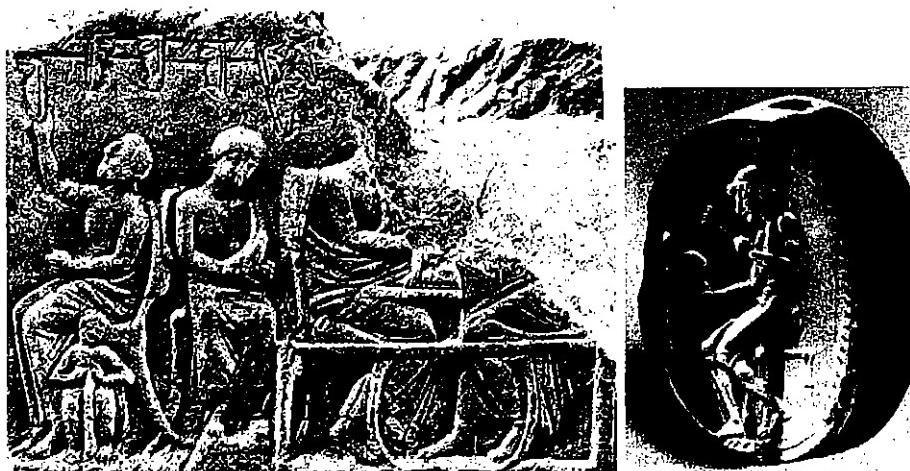
When states as well as individuals needed advice or help, not just in times of national emergency but to cope with everyday occurrences, they would send to an oracle. The Sanctuary of Apollo at Delphi was home to the most influential oracle ... It is important to stress that the function of an oracle was not to foretell the future, but to advise. It is inevitable that, if the advice was good, the oracle would get the reputation for being *able* to foretell the future, but that was not its function. What oracles offered was insight into the will of the gods; and the regular form of consultation involved asking the god which choice of possible policies was better, or what appropriate rituals should attend it. Generally speaking (and discounting for the moment myth and legend), the oracle at, for example, Delphi, spoke directly to questioners in perfectly plain and simple terms. There is no good evidence that in the fifth century the Delphic prophetess (Pythia) was in a state of babbling ecstasy ... That said, there was a strong *literary* tradition, in both myth and the early history of Greece, that oracles were opaque and tended to deceive (the philosopher Herakleitos said 'The lord whose oracle is in Delphi does not speak and does not conceal: instead, he sends a sign'). Herodotus tells of the oracle given to the Athenians as the Persians advanced on the city that Zeus would grant them a wooden wall as a stronghold for themselves and their children. But what did that mean? The oracle had to be given to special readers of oracles to interpret; and it is notable that the religious experts were in the end ignored when the people were persuaded by the politician Themistokles that wooden walls meant the fleet. The question of what to do was a *political* question, and it was settled in a political forum by the political expert. (*World of Athens*, 3.17–19)

B

ἐγὼ δέ, ἐπεὶ ἡκουσα, ἐλογιζόμην οὐτωσὶ πρὸς ἐμαυτόν· τί ποτε βούλεται λέγειν ὁ θεός; ἐγὼ γὰρ δὴ οἶδα ὅτι σοφὸς οὐκ εἰμι, τί οὖν ποτε λέγει ὁ θεός, λέγων ὡς ἐγὼ σοφώτατός εἰμι, καὶ ὡς οὐδεὶς σοφώτερος; οὐ γάρ δῆπον ψεύδεται ἡγεῖσθαι γάρ θέμις αὐτῷ. ἀνάγκη γάρ ἔστι τὸν θεὸν οὐδὲν ἄλλο ἢ τὴν ἀλήθειαν λέγειν· καὶ πολὺν μὲν χρόνον ἤπορουν τί ποτε λέγει, ἐπειτα δὲ ἐπὶ ζήτησιν ἐτραπόμην πότερον ἄληθη λέγει ὁ θεός, ἢ οὐ. οὐ γὰρ ἐβούλόμην ἐν ἀπορίᾳ εἶναι περὶ τὸ μαντεῖον.

ἵλθον οὖν ἐπὶ σοφὸν τινα (ἐδόκει γοῦν σοφὸς εἶναι). ἐβούλόμην γὰρ ἐλέγχειν τὸ μαντεῖον καὶ ἀποφαίνειν ὅτι 'οὐ μέν, ὡς Ἀπολλον, ἐλέγεις ὅτι ἐγὼ σοφώτατος, οὗτος δὲ σοφώτερός ἔστιν'. διελεγόμην οὖν ἐγὼ πρὸς τοῦτον τὸν σοφόν, πολιτικόν τινα ὄντα, δ' ἀνήρ, ὡς ἐγὼ φύμην, ἔδοξε γε σοφὸς εἶναι, οὐκ ὕν. καὶ ἐπειδὴ ἐπειρώμην ἀποφαίνειν αὐτὸν δοκοῦντα σοφὸν εἶναι, οὐκ ὄντα, οὗτος καὶ πολλοὶ τῶν παρόντων ἐμίσουν με. πρὸς ἐμαυτὸν οὖν οὐτωσὶ ἐλογιζόμην, ὅτι 'ἐγὼ σοφώτερός εἰμι ἢ οὗτος, οὗτος μὲν γὰρ δοκεῖ τι εἰδέναι, οὐδὲν εἰδὼς, ἐγὼ δέ, οὐδὲν εἰδὼς, οὐδὲ δοκῶ εἰδέναι'. ἐντεῦθεν ἐπ' ἄλλον τινὰ σοφὸν ἥτι, καὶ ἐδόκει καὶ ἑκεῖνός τι εἰδέναι, οὐκ εἰδὼς. ἐντεῦθεν δὲ καὶ ἑκεῖνος καὶ ἄλλοι τῶν παρόντων ἐμίσουν με.

μετὰ ταῦτα οὖν ἥτι ἐπὶ τοὺς ἄλλους τοὺς δοκοῦντάς τι εἰδέναι. καὶ νῆ τὸν κύνα, οἱ μὲν δοκοῦντές τι εἰδέναι ἥσαν μωρότεροι, ὡς ἐγὼ φύμην, οἱ δὲ οὐδὲν δοκοῦντες εἰδέναι σοφώτεροι. μετὰ γὰρ τοὺς πολιτικοὺς ἥτι ἐπὶ τοὺς ποιητάς. αἰσχύνομαι δὲ λέγειν τὴν ἀλήθειαν, ὄνδρες, ὅμις δὲ λέγειν με δεῖ. οὐ γὰρ διὰ σοφίαν ποιοῦσιν οἱ ποιηταὶ τὰ ποιήματα, ἀλλὰ διὰ φύσιν καὶ ἐνθουσιασμόν, ὥσπερ οἱ θεομάντεις καὶ οἱ χρηματοδότες. καὶ γάρ οὗτοι λέγουσι μὲν πολλὰ καὶ καλά, τοὺς δὲ λόγους τούτους οὐκ ἴσασιν ὅ τι νοοῦσιν. καὶ ἄμα ἐδόκουν οἱ ποιηταὶ διὰ τὴν ποίησιν εἰδέναι τι, οὐκ εἰδότες, καὶ σοφώτατοι εἶναι ἀνθρώπων, οὐκ ὄντες. ἀπῆτα οὖν καὶ ἐγὼ ἐντεῦθεν, σοφώτερος δοκῶν εἶναι ἢ οἱ ποιηταί.



χειροτέχναι

Vocabulary for Section Seven B

αἰσχύν-ομαι	be ashamed	ἥ-α I went (imperf. of ἔρχ-ομαι / εἴμι)	σοφώτατ-ος -η -ον wisest (σοφ-άς)
ἀνάγκη ἔστι	it is obligatory for	ζητησ-ις, ἡ inquiry (3e)	σοφώτερ-ος -α -ον wiser (σοφ-άς)
x (acc.) to – (inf.)		θέμις lawful (lit. θέμις, ἡ law of the gods [3a])	χρησι-ψδ-ός, ὁ soothsayer (2a)
ἀπ-η-α	I went off (imperf. of ἀπ-έρχ-ομαι/ἀπειμι)	θεό-μαντ-ις, ὁ prophet (3e)	χρόν-ος, ὁ time (2a)
Ἀπόλλων (Ἀπολλων-), ὁ Apollo (3a) (acc. Ἀπόλλω)		καὶ γὰρ for really	φύσ-ις, ἡ nature (3e)
ἀπορία perplexity		κύων (κυν-), ὁ dog (3a)	ψεύδ-ομαι tell lies
ἀποφαίν-ειν to reveal, to show		λέγ-ειν to say, to tell (λέγ-ω)	ώμην I thought (οἶμαι)
(ἀπο-φαίν-ω)		λογίζ-ομαι reckon, consider	ώς that
αὐτῷ for him		μαντεί-ον, τό oracle (2b)	
γὰρ δή I am positive; really		μετά (+acc.) after	
γοῦν at any rate		μωρότερ-ος -α -ον more stupid	
δεῖ it is necessary for x (acc.) to – (inf.)		νοέω mean	
δοκέ-ω seem; consider oneself to – (+inf.)		ὅμως nevertheless	
εἰδέναι to know (οἶδα)		ὅτι what	
εἰδότ-ες knowing (nom.) (οἶδα)		οὐ γὰρ δῆπον . . . γε it can't be that . . .	
εἰδότ-ες knowing (nom.) (οἶδα)		ούτωσι as follows	
εἶναι to be (εἰμι)		παρ-όντ-ες present (part. of πάρ-ειμι)	
ἔλεγχ-ειν to refute (ἐλέγχ-ω)		πειρά-ομαι try	
ἐν-θουσιασμ-ός, ὁ inspiration (2a)		ποίημα (ποιηματ-), τό poem (3b)	
ἐντεῦθεν from that point, from there		ποίησ-ις, ἡ poetry (3e)	
ἐπεὶ when		ποιήτ-ης, ὁ poet (1d)	
		πολιτικ-ός -ή -όν concerned with the city	
		ποτε ever	
		ώς that	

The Socratic method – described by Socrates

Socrates always proclaimed himself ignorant. So here he likens what capacities he has to those of a midwife - helping to bring ideas into the light:

'My art of midwifery is concerned with men and not women, and I am concerned with minds in labour, not bodies ... And there is another point which I have in common with the mid-wives—I cannot myself give birth to wisdom, and the criticism which has so often been made of me, that though I ask questions of others I have no contribution to make myself because I have no wisdom in me, is quite true. The reason is that the god compels me to be midwife but forbids me to give birth. So I am myself quite without wisdom nor has my mind produced any original thought; but those who keep my company, though at first some of them may appear quite ignorant, in due course will, if the god wills it, make what both they and others think is marvellous progress. This is clearly not because of anything they have learned from me, but because they have made many marvellous discoveries of themselves and given birth to them. But the delivery of them is my work and the god's...' (Plato, *Theaitetos* 150b)

C

τέλος δ' ἐπὶ τοὺς χειροτέχνας ἡα. Ἡδη γάρ ὅτι οὐδὲν οἶδα καὶ ὅτι οἱ χειροτέχναι πολλὰ καὶ καλὰ ἴσσασιν. πολλὰ οὖν εἰδότες, σοφώτεροι ἡσαν οἱ χειροτέχναι ἢ ἐγώ. ἀλλ' ἔδοξαν, ὡς ἐγώ ὥμην, διὰ τὴν τέχνην σοφώτατοι εἶναι περὶ ἄλλα πολλά, οὐκ ὄντες, τοιοῦτον⁵ οὖν Ἱάθος ἐφαίνοντο καὶ οἱ ποιηταὶ καὶ οἱ χειροτέχναι πάσχοντες.

ἐκ ταυτησοὶ δὴ τῆς ζητήσεως, ὡς ἄνδρες Ἀθηναῖοι, ἐγένοντο οἱ ἐμαὶ διαβολαί, φαρεῖται δὴ οὗσαι, καὶ ἡ δόξα, καὶ δὴ καὶ οἱ νεανίαι, οἵ γε πλούσιοι ὄντες καὶ μάλιστα σχολὴν ἔχοντες, ἡδονται ἀκούοντες τοὺς ἐμοὺς λόγους καὶ πολλάκις πειρῶνται ἄλλους ἔξετάζειν, ὥσπερ ἐγώ. ὑβρισται γάρ οἱ νεανίαι καὶ μάλιστα ἡδονται ἔξετάζοντες τοὺς πρεσβυτέρους, καί, ὡς ἐγώ οἴμαι, ἔξετάζοντες εὐρίσκουσι πολὺ πλῆθος τῶν δοκούντων μέν τι εἰδέναι, εἰδότων δ' ὀλίγα ἢ οὐδὲν. ἐντεῦθεν οὖν οἱ δοκούντες τι εἰδέναι ὁργίζονται καὶ λέγουσιν ὅτι 'Σωκράτης τίς ἐστι μιαρώτατος καὶ διαφθείρει τοὺς νέους,' ἀλλ' ἐγώ ἐρωτᾶν βούλομαι 'πῶς διαφθείρει τοὺς νέους ὁ Σωκράτης; τί ποιῶν, ἢ τί διδάσκων, διαφθείρει αὐτούς;' ἔχουσι μὲν οὐδὲν λέγειν ἐκεῖνοι, οὐ μέντοι βουλόμενοι δοκεῖν ἀπορεῖν, λέγουσιν ὅτι, ὥσπερ οἱ ἄλλοι φιλόσοφοι, διδάσκει Σωκράτης 'τὰ μετέωρα καὶ τὰ ὑπὸ γῆς' καὶ 'θεοὺς μὴ νομίζειν' καὶ 'τὸν ἥττονα λόγον κρείττονα ποιεῖν'. οὐ γάρ βούλονται, ὡς ἐγώ οἴμαι, τάληθη λέγειν, ὅτι κατάδηλοι γίγνονται δοκούντες μέν τι εἰδέναι, εἰδότες δὲ οὐδέν.

5

10

15

Vocabulary for Section Seven C

ἀπορ-εῖν to be at a loss (ἀπορέ-ω)	μετέωρ-α, τά things in the air (2b)	τοιοῦτος τοιοῦτη τοιοῦτοι(ν) . . . καί the same sort of . . . as
βαρεῖ-αι serious (nom.)	μή not	ὑβριστ-ής, ὁ bully (1d)
δια-βολ-ή, ἡ slander (1a)	μιαρώτατ-ος -η -ov most	ὑπὸ γῆς beneath the earth
δια-φθείρ-ω corrupt	abominable (person) (μιαρ-ός)	φιλό-σοφ-ος, ὁ philosopher (2a)
δοκ-εῖν to seem (δοκέ-ω)	νομίζ-ειν to acknowledge (νομίζ-ω)	χειρο-τέχν-ης, ὁ craftsman (1d)
δοκέ-ω seem; consider oneself to -	οἴμαι think	ῷμην I thought (impf. of οἴμαι)
εἰδέναι to know (οἶδα)	ὅργιζ-ομαι get angry	Vocabulary to be learnt
εἰδότ-ες knowing (nom.) (οἶδα)	πάθ-ος, τό experience (3c)	διαβολή, ἡ slander (1a)
εἰδότ-ων knowing (gen.) (οἶδα)	πειρά-ομαι try	διαφθείρω (διαφθειρ-α-) corrupt; kill; destroy
εἶναι to be (εἰμι)	πλούσι-ος -α -ov rich	δοκέω seem; consider oneself to -
ἐξ-ετάζ-ειν to question closely (ἐξ-ετάζ-ω)	ποι-εῖν to make (ποιέ-ω)	εἰδώς εἰδυῖα εἰδός (εἰδότ-) knowing (part. of οἶδα)
ἐξ-ετάζ-ω question closely	πολλάκις often	εἰμι, I shall go; ιέναι to go, ἦσα <i>I went</i>
ἐρωτ-ᾶν to ask (ἐρωτά-ω)	πρεσβύτερ-ος, ὁ older man (2a)	ἐξετάζω question closely
εύρισκ-ω find, discover	σοφώτατ-ος -η -ov wisest (σοφ-ός)	εύρισκω (εύρ-) find, come upon
ἦ-α I went, came (impf. of ἔρχ-ομαι/εἴμι)	σοφώτερ-ος -α -ov wiser (σοφ-ός)	μή not; don't! (with imper.)
ἦδη I knew (past of οἶδα)	σχολ-ή, ἡ leisure (1a)	οἴμαι think (impf. οἴμην)
ἦ-ομαι enjoy	ταυτησοὶ τῆς ζητήσεως this inquiry	πειράομαι (πειρᾶσα-) try, test
κατά-δηλ-ος -ov obvious		πολλάκις often
λέγ-ειν to say, tell (λέγ-ω)		
μέντοι however, but		

D

Introduction

According to Plato, Socrates did not claim to teach, nor did he take fees for teaching, even though he was popularly linked, as we have seen from Aristophanes, with the sophists, who were professional teachers. One of the most important lessons offered by the sophists in their courses of higher education was the art of speaking with equal persuasion on both sides of a question, a facility which could be used unscrupulously. In the following incident Plato shows how empty such verbal dexterity could be.

In *World of Athens*: arguing both sides of the case 8.30; dissatisfaction with sophistic quibbling 5.47–9.

Socrates relates to his friend Kriton how he asked two sophists, Euthydemos and his brother Dionysodorus, to help a young man called Kleinias in his search for the truth. But Kleinias fell victim to Euthydemos' verbal trickery.

ῆλθον χθὲς εἰς τὸ Λύκειον, ὃ Κρίτων, καὶ κατέλαβον Εὐθύδημόν τε καὶ Διονυσόδωρον διαλεγομένους μετ' ἄλλων πολλῶν. καὶ οὕσθα σύ γε ἀμφοτέρους τοὺς ἄνδρας, ὅτι καλὴν δόξαν ἔχουσι, προτρέποντες εἰς φιλοσοφίαν τοὺς ἀνθρώπους. ἐγὼ οὖν τοὺς ἐκείνων λόγους ἀκούειν βουλόμενος,
‘ὑμεῖς ἄρα’, ἦν δὲ ἐγώ, ‘ὦ Διονυσόδωρε, δόξαν ἔχετε ὅτι προτρέπετε τοὺς
ἀνθρώπους εἰς φιλοσοφίαν καὶ ἀρετὴν ἢ οὕ;

‘δοκοῦμέν γε δή, ὃ Σώκρατες’, ἦν δὲ ὁ ὄρος.

Vocabulary for Section Seven D

Grammar for 7D–F

- First aorist participles, active and middle: παύσας, παυσάμενος
- Aspect in participles
- Past of οἶδα: ἤδη 'I knew'
- Present and past of φημί 'I say'

ἀμφότερ-οι -αι -α both	κατα-λαμβάν-ω (κατα-λαβ-) come upon	μετ(ά) ἄλλων πολλῶν with many others
ἀρετ-ή, ἡ excellence, virtue (1a)	Λύκει-ον, τό Lykeion (2b)	προ-τρέπ-ω urge, impel
Διονυσόδωρ-ος, ὁ Dionysodorus (2a)	(a training ground, where young and old met)	φιλοσοφί-α, ἡ philosophy (1b)
ἦν δὲ ἐγώ I said	ἦ δὲ ὁς he said	χθές yesterday

'εἶν', ἦν δὲ ἐγώ. 'δεῖ οὖν ὑμᾶς προτρέπειν τουτονὶ τὸν νεανίσκον εἰς φιλοσοφίαν καὶ ἀρετὴν, καλοῦσι δ' αὐτὸν Κλεινίαν. ἔστι δὲ νέος, ἀλλὰ διὰ τί οὐκ ἔξετάζετε τὸν νεανίσκον, διαλεγόμενοι ἐνθάδε ἐναντίον ἡμῶν.'

οὐδὲ Εὐθύδημος εὐθὺς ἀνδρείως ἀπεκρίνατο.

'βουλόμεθα δὴ ἐνθάδε διαλέγεσθαι, ω̄ Σώκρατες, ἀλλὰ δεῖ τὸν νεανίσκον ἀποκρίνεσθαι.'

'ἀλλὰ μὲν δῆ, ἔφη ἐγώ, ὅ γε Κλεινίας ἥδεται ἀποκρινόμενος. πολλάκις γάρ πρὸς αὐτὸν προσέρχονται οἱ φίλοι ἐρωτῶντες καὶ διαλεγόμενοι, ἀεὶ δὲ λέγοντα αὐτὸν καὶ ἀποκρινόμενον ἔξετάζουσιν.'

καὶ δὲ Εὐθύδημος, 'ἄκουε οὖν, ω̄ Κλεινία', ἦδε δὲ, ἀκούσας δέ, ἀποκρίνου.'

ὁ δὲ Κλεινίας, 'ποιήσω τοῦτο', ἦδε δὲ, 'καὶ ἀποκρινοῦμαι. ἥδομαι γάρ ἐγωγε ἀποκρινόμενος, λέγε οὖν, ω̄ Εὐθύδημε, καὶ ἔξεταζε. λέγων γάρ δήπου καὶ ἔξετάζων δ σοφιστὴς προτρέπει τοὺς μαθητὰς εἰς ἀρετὴν.'

καὶ δὲ Εὐθύδημος 'εἰπὲ οὖν', ἔφη, 'πότεροί εἰσιν οἱ μανθάνοντες, οἱ σοφοί ἢ οἱ ἀμαθεῖς.'

καὶ ὁ νεανίσκος – μέγα γάρ ἔτυχεν ὃν τὸ ἐρώτημα – ἡπόρησεν. ἀπορήσας δὲ ἔβλεπεν εἰς ἐμέ, καὶ ἡρυθρίασεν.

ἐγὼ δὲ ἐρυθρίωντα αὐτὸν ὄρων 'μή φρόντιζε', ἔφην, 'μηδὲ φοβοῦ, ἀλλὰ ἀνδρείως ἀποκρίνου.'

καὶ ἐν τούτῳ ὁ Διονυσόδωρος ἐγέλασεν, γελάσας δέ,

'καὶ μήν, ἦδε δὲ, 'εῦ οἴδε' ὅτι Εὐθύδημος αὐτὸν νικήσει λέγων.'

καὶ ἐγὼ οὐκ ἀπεκρινάμην. ὁ γάρ Κλεινίας, ἔως ταῦτα ἔλεγεν ὁ Διονυσόδωρος, ἀποκρινάμενος ἔτυχεν ὅτι οἱ σοφοί εἰσιν οἱ μανθάνοντες.

ἀκούσ-ας upon hearing

(nom. s. m.) (ἀκού-ω)

ἀλλὰ μὲν δὴ . . . γε but the fact
is that . . .

ἀμαθεῖς ignorant (nom.)

ἀνδρεί-ως bravely

ἀπο-κριν-ομαι answer (fut.)

ἀπο-κριν-οῦμαι)

ἀπο-κριν-άμεν-ος in answer,
answering (ἀπο-κριν-ομαι)

ἀπορήσ-ας on being at a loss

(nom. s. m.) (ἀπορέ-ω)

ἀρετ-ή, ἡ excellence, virtue (1a)

γάρ δήπου of course

γε δὴ certainly

γελά-ω (γελασ-) laugh

γελάσ-ας on laughing, with a
laugh (nom. s. m.) (γελά-ω)

Διονυσόδωρος, ὁ Dionysodorus

(2a)

εῖτεν well, all right then!

ἐναντίον ἡμῶν in front of us

ἐνθάδε here

ἐρυθριά-ω blush

ἐρώτημα (ἐρωτηματ-), τό

question (3b)

Εὐθύδημος, ὁ Euthydemus (2a)

εὐθύς at once

ἔ-φηn (I) said (φημί)

ἔ-φη (he) said (φημί)

ἔως while

ἥδ-ομαι enjoy

ἥδ' ὅς he said

ἥρυθρια-εν see ἐρυθριά-ω

καὶ μήν look here

Κλεινί-ας, ὁ Kleinias (1d)

Κρίτων (Κριτων-), ὁ Kriton (3a)

μηδὲ and don't

νεανίσκ-ος, ὁ young man (2a)

προ-τρέπ-ω urge, impel

τούτῳ this [interval of time]

φιλοσοφί-α, ἡ philosophy (1b)

Vocabulary to be learnt

ἀνδρεῖος ἀ on brave, manly

ἀποκρίνομαι (ἀποκρινα-) answer

ἀρετή, ἡ virtue, excellence (1a)

δήπου of course, surely

ἥδομαι εἴjoy, be pleased

ἥν δὲ ἐγώ I said

ἥδ' ὅς he said

νεανίσκος, ὁ young man (2a)

προτρέπω urge on, impel

φιλοσοφία, ἡ philosophy (1b)

E

Kleinias has answered that it is the clever who learn. But Euthydemos now exploits an ambiguity in the terms 'clever', 'ignorant', 'learner': a man may be clever either because he has learnt something, or because he is able to learn it. The same word covers both cases, and this gives Euthydemos room to manoeuvre.

καὶ δὲ Εὐθύδημος, 'ἀλλὰ τίς διδάσκει τοὺς μανθάνοντας', ἔφη, 'ὁ διδάσκαλος, ἡ ἄλλος τις;

ώμολόγει ὅτι διδάσκαλος τοὺς μανθάνοντας διδάσκει.

'καὶ ὅτε διδάσκαλος ἐδίδασκεν ὑμᾶς παῖδας ὅντας, ὑμεῖς μαθηταὶ ἦτε;

ώμολόγει.

'καὶ ὅτε μαθηταὶ ἦτε, οὐδὲν ἤστε πω;

'οὐ μὰ Δία, μαθηταὶ γάρ ὅντες, οὐδὲν ἤσμεν.'

'ἄρ' οὖν σοφοὶ ἦτε, ηδὲ δὲς ὁ Κλεινίας, 'έπειδὴ οὐκ ἤσμεν οὐδέν.'

'οὐκοῦν εἰ μὴ σοφοί, ἀμαθεῖς;'

'πάνυ γε.'

'ὑμεῖς ἄρα, μαθηταὶ ὅντες, οὐκ ἤστε οὐδέν, ἀλλὰ ἀμαθεῖς ὅντες ἐμανθάνετε;

ώμολόγει τὸ μειράκιον.

'οἱ ἀμαθεῖς ἄρα μανθάνουσιν, ω̄ Κλεινία, ἀλλὰ οὐχὶ οἱ σοφοί, ὡς σὺ οἴῃ.'



ὁ διδάσκαλος τὸν μανθάνοντα διδάσκει

Vocabulary for Section Seven E

ἀμαθεῖς ignorant (nom.)

διδάσκαλος, ὁ teacher (2a)

ἔ-φη (he) said (φημί)

ἥσ-μεν we knew (past of οἶδα)

ἥσ-τε you (pl.) knew (past of οἶδα)

μειράκιον, τό youth (2b)

πάνυ γε yes indeed

πω yet

ώμολόγη-ει (he) agreed

(όμολογέ-ω)

Vocabulary to be learnt

ώμολογέω agree

οὐκοῦν therefore

οὐκούν not . . . therefore

F

It is left for Dionysodorus to confuse Kleinias further, by turning the argument on its head.

ταῦτ' οὖν εἶπεν ὁ Εὐθύδημος, οἱ δὲ μαθηταί, ἅμα θορυβήσαντές τε καὶ γελάσαντες, τὴν σοφίαν ταύτην ἐπήνεσαν. καὶ ὥσπερ σφαῖραν εὐθὺς ἔξεδέξατο τὸν λόγον ὁ Διονυσόδωρος, ἐκδεξάμενος δέ,

‘τί δέ, ὦ Κλεινία;’ ἔφη. ‘καὶ δὴ λέγει ὁ διδάσκαλος λόγους τινάς, πότεροι μανθάνουσι τοὺς λόγους, οἱ σοφοὶ ἢ οἱ ἀμαθεῖς;’

5

‘οἱ σοφοί’, ἢ δ’ ὅς ὁ Κλεινίας.

‘οἱ σοφοὶ ἄστρα μανθάνουσιν, ἀλλ’ οὐχὶ οἱ ἀμαθεῖς, καὶ οὐκ εῦ σù ἅρτι ἀπεκρίνω;

ἐνταῦθα δὴ καὶ πάνυ γελάσαντές τε καὶ θορυβήσαντες, οἱ μαθηταὶ τὴν σοφίαν ταύτην εὐθὺς ἐπήνεσαν. ήμετς δ’ ἐν ἀπορίᾳ ἐμπίπτοντες, ἐσιωπῶμεν.

Vocabulary for Section Seven F

ἀμαθεῖς ignorant (nom.)	ἐνταῦθα at this point
ἀπορίᾳ perplexity	ἐπ-αινέ-ω praise (aor.)
ἅρτι just now	ἐπ-ίνεο-α)
γελάσ-αντ-ες laughing, with	εὐθὺς at once
laughs (nom. pl. m.)	ἔ-φη (he) said (φημί)
(γελά-ω)	θορυβήσ-αντ-ες making a
ἐκ-δεξ-άμεν-ος receiving in turn	din, with a din (nom. pl. m.)
(ἐκ-δέχ-ομαι)	(θορυβέ-ω)
ἐκ-δέχ-ομαι take up, receive in	καὶ δὴ let's suppose
turn	σφαῖρ-α, ἡ ball (1b)
ἐμ-πίπτ-ω fall into	

Vocabulary to be learnt	
γελάω (γελασα-) laugh	ἐκδέχομαι receive in turn
ἐπι-γελάω	ἐμπίπτω (ἐμπεισ-) fall into, on
(+έν or εἰς)	(+έν or εἰς)
ἐπαινέω (ἐπαινεσα-) praise	εὐθύς at once, straightforward
φημί/ἔφην I say/I said	φημί/ἔφην I say/I said

G

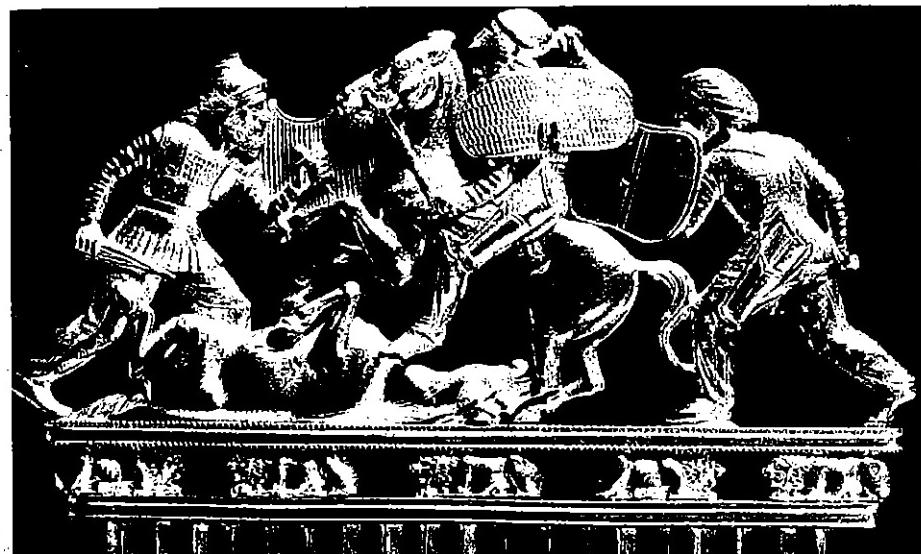
Introduction

The traditional view of universal standards relating to human behaviour and sanctioned by the gods was challenged by the ability of the sophists to present cogent arguments for both sides of a moral issue. It was also shaken as the Greeks became aware that other nations behaved and thought in ways entirely different from themselves. This interest is particularly reflected in the work of the Greek historian Herodotus (*Ἡρόδοτος*), from whose *Histories* the following story is taken. Herodotus assiduously collected stories of the different habits of foreign peoples and related them within the context of his main theme, the history of the Greek and Persian peoples that culminated in the Persian Wars.

In *World of Athens*: Herodotus 8.41, 9.3; *nomos-physis* 8.32, 9.7; Greek views of women 3.12, 4.22–4, 5.23–9; Greeks and barbarians 9.2ff.

Although the Greeks conquer the Amazons in battle, their Amazon prisoners take them by surprise on the voyage home.

ὅτε δὲ οἱ Ἑλληνες εἰσπεσόντες εἰς τὰς Ἀμαζόνας ἐμάχοντο, τότε δὴ οἱ Ἑλληνες ἐνίκησαν αὐτάς ἐν τῇ μάχῃ. νικήσαντες δέ, τὰς Ἀμαζόνας τὰς ἐκ τῆς μάχης περιούσας ἔλαβον. λαβόντες δ' αὐτάς, ἀπῆλθον ἐν τρισὶ πλοίοις οὐ μέντοι ἀφίκοντο εἰς τὴν πατρίδα. ἐν γὰρ τῇ θαλάττῃ ὅντες οὐκ ἐφύλαξαν τὰς Ἀμαζόνας, αἱ



οἱ Σκύθαι

Vocabulary for Section Seven G

Grammar for 7G–H

- Second aorist participles, active and middle: λαβών, γενόμενος
- Pronouns: αὐτός, ὁ αὐτός, αὐτόν; ἐμαυτόν, σεαυτόν, ἑαυτόν/αὐτόν
- δύναμαι

Ἀμαζών (Ἀμαζον-), ἡ Amazon
(3a)

ἀφ-ικ-όμεν-αι arriving (nom. pl. f.) (ἀφ-ικνέ-ομαι/
ἀφ-ικ-όμην)

εἰσ-πεσ-όντ-ες attacking, falling
upon (nom. pl. m.)
(εἰσ-πίπτ-ω/εἰσ-έ-πεσ-ον)

ἰδ-οῦσ-αι upon seeing (nom.
pl. f.) (όρά-ω/εἰδ-ον)

λαβ-όντ-ες upon taking (nom.
pl. m.) (λαμβάν-ω/εἰλαβ-ον)

μάχ-η, ἡ fight, battle (1a)
μέντοι however, but
περι-ούσ-ας surviving (part. of
περι-ειμι)

τῇ θαλάττῃ the sea
τρισὶ πλοίοις three ships
φυλάττ-ω guard

δ' Ἀμαζόνες, ἵδοῦσαι τοὺς ἄνδρας οὐ φυλάττοντας, ἀπέκτειναν. ἀλλ' οὐκ ἔμπειροι
ῆσαν περὶ τὰ ναυτικὰ αἱ Ἀμαζόνες. ἀποκτείνασαι οὖν τοὺς ἄνδρας ἔπλεον ἥπερ
ἔφερεν ὁ ἄνεμος.

τέλος δ' εἰς τὴν τῶν Σκυθῶν γῆν ἀφικόμεναι καὶ ἀποβᾶσαι ἀπὸ τῶν πλοίων,
ἥρον ἵπποφόρβιον, καὶ τοὺς ἵππους λαβοῦσαι διήρπασαν τὴν τῶν Σκυθῶν γῆν.
οἱ δὲ Σκύθαι, οὐ γιγνώσκοντες τὴν φωνήν, καὶ ἄνδρας νομίζοντες τὰς Ἀμαζόνας,
ἔμπεισόντες καὶ μαχεσάμενοι τοὺς νεκροὺς ἀνεῖλον. οὕτως οὖν ἔγνωσαν γυναῖκας
ούσας, ἀνελόντες τοὺς νεκρούς.

γνόντες δὲ ταῦτα, καὶ οὐ βουλόμενοι ἀποκτείνειν ἔτι, ἀλλὰ ἔξ αὐτῶν παιδοποιεῖσθαι,
τούς ἑαυτῶν νεανίσκους ἀπέπεμψαν εἰς αὐτάς, κελεύοντες μάχεσθαι μὲν μή, ἔπειθαι
δὲ καὶ στρατοπεδεύεσθαι πλησίον τῶν Ἀμαζόνων. πλησίον οὖν ἐλθόντες εἴποντο οἱ
νεανίσκοι, καὶ ἐστρατοπεδεύσαντο. καὶ πρώτον μὲν ἀπῆλθον αἱ Ἀμαζόνες, ἀπελθοῦσαι
δ' εἶδον τοὺς ἄνδρας ἐπομένους. αἱ μὲν οὖν Ἀμαζόνες ἔδικον, οἱ δ' ἄνδρες ἔφευγον.
ἵδοῦσαι οὖν φεύγοντας τοὺς ἄνδρας, ἡσύχαζον αἱ Ἀμαζόνες. οὕτως οὖν, μαθοῦσαι τοὺς
ἄνδρας οὐ πολεμίους ὄντας, οὐκέτι ἐφρόντιζον αὐτῶν.



ἡμεῖς τοξεύομεν καὶ ἵππαζόμεθα

5

10

15

ἀν-εῖλ-ον they took up (aor. of
ἀν-αιρέ-ω)

ἀν-ελ-όντ-ες on taking up
(nom. pl. m.) (ἀναιρέ-ω/ἀν-
εῖλ-ον)

ἄνεμ-ος, ὁ wind (2a)

ἀπ-ελθ-οῦσ-αι upon going away
(nom. pl. f.) (ἀπ-έρχ-ομαι/
ἀπ-ῆλθ-ον)

ἀπο-βασ-αι upon disembarking
(nom. pl. f.) (ἀπο-βαίν-ω/
ἀπ-έ-βην)

ἀπο-πέμπ-ω send off

ἀφ-ικ-οντο they arrived (aor. of
ἀφ-ικνέ-ομαι)

γν-όντ-ες knowing, realizing
(nom. pl. m.) (γιγνώσκ-ω/
ἔ-γνω-ν)

δι-αρπάζ-ω lay waste

ἔ-γνω-σαν they recognized
(them) (aor. of γιγνώσκ-ω)

ἐμ-πεσ-όντ-ες attacking, falling
upon (nom. pl. m.)
(έμ-πίπτ-ω/έν-έ-πεσ-ον)

ἐλθ-όντ-ες upon coming (nom.
pl. m.) (ἔρχ-ομαι/ῆλθ-ον)

ἔπ-ομαι follow

ἥπερ where

ἥρ-ον they came upon (aor. of
εύρισκ-ω)

ἵππο-φόρβι-ον, τό herd of
horses (2b)

λαβ-οῦσ-αι upon taking (nom.
pl. f.) (λαμβάν-ω/
ἔ-λαβ-ον)

μαθ-οῦσ-αι upon understanding
(nom. pl. f.) (μανθάν-ω/
ἔ-μαθ-ον)

νομίζ-ω think x (acc.) to be y
(acc.)

παιδο-ποιέ-ομαι beget children
πλησίον nearby, near (+ gen.)

Σκύθ-ης, ὁ Scythian (1d)
στρατοπεδεύ-ομαι make camp

τῇ μάχῃ the battle

τῆς μάχης the battle

φων-ή, ἡ language, speech (1a)

Vocabulary to be learnt

ἀναιρέω (ἀνελ-) pick up
ἀποβαίνω (ἀποβα-) leave,
depart

ἔπομαι (ἔσπ-) follow
μάχη, ἡ fight, battle (1a)

μέντοι however, but

νομίζω think, acknowledge
φυλάττω guard

The ‘threat’ of alternative life-styles

Greeks endlessly debated subjects the nature of justice and the relationship between it and written law; the nature of right and wrong, and where expediency fitted in; the nature of power, and the rights that the stronger held over the weaker; and, most famous of all, the relationship between *nomos* ('custom', 'law', 'culture') and *phusis* ('nature') and the question 'Is there an absolute right and wrong in any situation, or does it depend on the circumstances?' Herodotus was fascinated by this issue, and puts it at its sharpest in the following story:

'If anyone were to offer men the opportunity to make from all the customs in the world what seemed to them the best selection, everyone would after careful consideration choose his own; for everyone considers his own customs far the best ... A particular piece of evidence is this: when Dareios was King of Persia, he summoned certain Greeks who were at his court and asked them how much he would have to pay them to eat the bodies of their dead fathers. They replied that there was no sum for which they would do such a thing. Later he summoned certain Indians of a tribe called Callatians, who do eat their parents' bodies, and asked them in the presence of the Greeks, through an interpreter so that the Greeks understood what was being said, how much they would have to be paid to burn their fathers' dead bodies. They cried aloud and told him not to utter such blasphemy. Such is custom, and Pindar was in my opinion right when he wrote that "Custom is King of all".' (Herodotos, *Histories* 3.38)

... These questions can easily seem, and seemed to many Athenians, to strike at the very heart of morality, and set the stage for the long and at times bitter intellectual debate which rages still today. (*World of Athens*, 8.32)

H

The Scythians track the Amazons, and notice that, at midday, they disperse in ones and twos. An enterprising Scythian follows one, and...

οὗτως οὖν νεανίσκος τις Ἀμαζόνα τινὰ μόνην οὐσαν καταλαβών, εὐθὺς ἔχρητο. καὶ ἡ Ἀμαζών οὐκ ἐκώλυσεν. καὶ φωνεῖν μὲν οὐκ ἐδύνατο, διὰτὸν δὲ σημείου ἐκέλευε τὸν νεανίαν εἰς τὴν ὑστεράιαν ιέναι εἰς τὸ ἀύτὸν χωρίον καὶ ἔτερον νεανίαν ἄγειν, σημαίνουσα διτὶ αὐτὴ τὸ ἀύτὸν ποιήσει καὶ ἔτεραν Ἀμαζόνα ἄξει. ὁ δὲ νεανίας ἀπέλθων εἶπε ταῦτα πρὸς τοὺς λοιπούς, τῇ δὲ ὑστεράιᾳ ἐλθών αὐτὸς εἰς τὸ ἀύτὸν χωρίον, ἔτερον ἄγων νεανίαν, τὴν Ἀμαζόνα αὐτὴν ηὗρεν, ἔτεραν ἀγαγοῦσαν Ἀμαζόνα. οἱ δὲ δύο νεανίαι, εὐρόντες τὰς Ἀμαζόνας καὶ χρησάμενοι, ἀπῆλθον. οἱ δὲ λοιποὶ τῶν νεανιῶν, μαθόντες τὰ γενόμενα, ἐποίουν τὸ ἀύτὸν καὶ αὐτοῖ.

μετὰ δὲ ταῦτα συνώκουν ὅμοιοι τε Σκύθαι καὶ αἱ Ἀμαζόνες. τὴν δὲ φωνὴν τὴν μὲν τῶν Ἀμαζόνων οἱ ἄνδρες οὐκ ἐδύναντο μανθάνειν, τὴν δὲ τῶν Σκυθῶν αἱ γυναῖκες ἔμαθον. τέλος δὲ εἶπον πρὸς αὐτὰς οἱ νεανίαι· ‘τοκέας καὶ κτήματα ἔχομεν ἡμεῖς. διὰ τί οὖν οὐκ ἀπερχόμεθα εἰς τὸ ἡμέτερον πλῆθος; γυναῖκας δὲ ἔξομεν ὑμᾶς καὶ οὐδεμίας ἄλλας.’ αἱ δὲ πρὸς ταῦτα ‘ἡμεῖς’, ἔφασαν, ‘οὐ δυνάμεθα οἰκεῖν μετὰ τῶν ὑμετέρων γυναικῶν. οὐ γάρ οἱ ἀύτοι οἱ τε ἡμέτεροι νόμοι καὶ οἱ τῶν Σκυθῶν. ἡμεῖς μὲν γάρ τοξεύομεν καὶ ἱππαζόμεθα, ἔργα δὲ γυναικεῖα οὐκ ἔμάθομεν. αἱ δὲ ὑμέτεραι γυναῖκες οὐδὲν τούτων ποιοῦσιν, ἀλλ’ ἔργα γυναικεῖα ἔργαζονται, μένουσαι ἐν ταῖς ἀμάξαις καὶ οὐ τοξεύουσαι οὐδὲν ἱππαζόμεναι. ἀλλ’ εἰ βούλεσθε γυναῖκας ἔχειν ἡμᾶς, ἐλθόντας εἰς τοὺς τοκέας δεῖ ὑμᾶς ἀπολαγχάνειν τὸ τῶν κτημάτων μέρος, καὶ ἔπειτα ἐπανελθόντας συνοικεῖν μεθ’ ἡμῶν.’

ταῦτα δὲ εἰποῦσαι ἔπεισαν τοὺς νεανίσκους. ἀπολαχόντες οὖν οἱ νεανίσκοι τὸ τῶν κτημάτων μέρος, ἐπανῆλθον πάλιν παρὰ τὰς Ἀμαζόνας. εἴπον οὖν πρὸς αὐτοὺς αἱ Ἀμαζόνες· ‘ἄλλ’ ἡμᾶς ἔχει φόβος τις μέγας. οὐ γάρ δυνάμεθα οἰκεῖν ἐν τούτῳ τῷ χώρῳ, διαρπάσσαι τὴν γῆν. ἄλλ’ εἰ βούλεσθε ἡμᾶς γυναῖκας ἔχειν, διὰ τί οὐκ ἔξανιστάμεθα ἐκ τῆς γῆς ταύτης καὶ τὸν Τάναϊν ποταμὸν διαβάντες ἐκεῖ οἰκοῦμεν;’ καὶ ἔπειθοντο καὶ ταῦτα οἱ νεανίαι. ἔξαναστάντες οὖν καὶ ἀφικόμενοι πρὸς τὸν χῶρον, ὥκησαν αὐτόν.

G**Vocabulary for Section Seven H**

ἀγαγ-οῦσ-αν bringing (acc. s. f.) (ἄγ-ω/ἄγαγ-ον)	αὐτ-ήν herself αὐτ-ή she herself	διὰ σημείου by means of sign- language
ἄγ-ω (άγαγ-) lead, bring	αὐτ-οί they themselves	δια-βάντ-ες crossing, once across (nom. pl. m.)
αἱ δὲ but they	αὐτ-ός he himself	(δια-βαίν-ω/δι-έ-βην)
Ἀμαζών (Ἀμαζόν), ἡ Amazon (3a)	ἀφ-ικ-όμεν-οι upon arriving (nom. pl. m.) (ἀφ-ικνέ-ομαι/ ἀφ-ικ-όμην)	δι-αρπάζ-ω lay waste δυν-άμεθα (we) are able
ἀπ-ελθ-ών going away (nom. s. m.) (ἀπ-έρχ-ομαι /ἀπ-ῆλθ-ον)	γεν-όμεν-α, τά what had happened, the	δύο two (nom.)
ἀπο-λαγχάν-ω (ἀπο-λαχ-) obtain by lot	happening (γίγν-ομαι/ ἔ-γεν-όμην)	ἐ-δύν-ατο she was able (δύν-αμαι)
ἀπο-λαχ-όντ-ες upon obtaining (nom. pl. m.) (ἀπο-λαγχάν-ω/ ἀπ-έ-λαχ-ον)	γυναικεῖ-ος -α -ov woman's	ἐ-δύν-αντο they were able (δύν-αμαι)

εἰπ-οῦσ-αι saying (nom. pl. f.) (λέγ-ω/εἰπ-ον)	κτῆμα (κτηματ-), τό possession (3b)	τούτῳ τῷ χώρῳ this land ὑστεροί-α, ἡ next day (1b)
ἐκεῖ there	λοιπ-ός -ή -όν other, rest of	φωνέ-ω speak, converse φων-ή, ἡ language (1a)
ἐλθ-όντ-ας on going (acc. pl. m.) (ἔρχ-ομαι/ῆλθ-ον)	μαθ-όντ-ες on learning (nom. pl. m.) (μαθάν-ω/ἔ-μαθ-ον)	χρά-ομαι use, have sex with χώρ-ος, ὁ place, region (2a)
ἐλθ-ών upon coming (nom. s. m.) (ἔρχ-ομαι/ῆλθ-ον)	μεθ' ἡμῶν with us	
ἐξ-ανα-στά-ντ-ες upon getting up and going off (nom. pl. m.) (ἐξ-αν-ιστά-μαι/ ἐξ-αν-έ-στη-ν)	μετά τῶν ὑμετέρων γυναικῶν with your women	
ἐξ-αν-ιστά-μεθα we get up and go off	μετά (+acc.) after	
ἐξ-ομεν we shall have (fut. of ἔχ-ω)	μόν-ος -η -ον alone	
ἐπ-αν-ελθ-όντ-ας upon returning (acc. pl. m.) (ἐπ-αν-έρχ-ομαι/ ἐπ-αν-ῆλθ-ον)	νόμ-ος, ὁ custom, usage (2a)	
ἐπ-αν-έρχ-ομαι (ἐπ-αν-ελθ-) return	οἱ αὐτοὶ the same	
ἐργάζ-ομαι perform, do	οικέ-ω dwell in	
εὑρ-όντ-ες on finding (nom. pl. m.) (εὑρίσκ-ω/ηὗρ-ον)	ὅμοι together	
ἱππάζ-ομαι ride horses	πάλιν back, again	
κατα-λαβ-ών on coming across (nom. s. m.) (κατα-λαμβάν-ω/ κατ-έ-λαβ-ον)	ποταμ-ός, ὁ river (2a)	
κατα-λαμβάν-ω (κατα-λαβ-) come across	σημαίν-ω give a sign	
	Σκύθ-ης, ὁ Scythian (1d)	
	συν-οικέ-ω live together	
	ταῖς ἀμάξαις their waggons (Scythians were nomads)	
	Τάνα-ις, ὁ Tanais (3e) (the river Don)	
	τῇ ύστεραίᾳ on the next day	
	τῆς γῆς ταύτης this land	
	τὸ αὐτ-ό the same	
	τοκ-ῆς, οἱ parents (3g)	
	τοξεύ-ω use bows and arrows speech (1a)	



Comic actors

Part Three Athens through the comic poet's eyes

Introduction

The narrative returns to Dikaiopolis, who continues on his way through the city with the rhapsode. They meet Euelpides and Peisetairos, two friends who plan to escape from Athens and its troubles and found a new city, Cloudcuckooland (*Νεφελοκοκυνία*), a Utopia in the sky with the birds (Section 8). 'Utopia' (a word coined in 1516 by Sir Thomas More to describe an ideal society) = *οὐ τόπος* 'no place' – or should that be *εὗ τόπος* (Eutopia)?

We have already seen some of the troubles they want to escape – the war, the plague, increasing lawlessness and disrespect for the gods and human institutions, the collapse of morality and the challenge of the sophists – but Euelpides mentions another, the Athenian obsession with law-suits, a theme which is comically explored in scenes from Aristophanes' *Wasps* (Section 9).

Peisetairos and Euelpides have already decided on their plan of escape, but Aristophanes provides two other possible comic solutions: in *Lysistrata* (Section 10) the women of Athens stage a sex-strike to end the war, and in *Akharnians* (Section 11) Dikaiopolis finally finds his own solution to the problems of Athens at war.

Sources

Aristophanes, *Birds* 32–48 *Knights* 303–7, 752–3
Homer, *Odyssey* 1.267
Homeric Hymn to Demeter 216–17
Philemon (fragment – Kock 71)
Plato, *Gorgias* 515b–516a *Republic* 327b
Aristophanes, *Wasps* 1, 54, 67–213, 760–862, 891–1008

Aristophanes, *Lysistrata* 120–80, 240–6, 829–955
Akharnians 19–61, 129–32, 175–203
Plato, *Republic* 557e–558c, 563c–e
Alkibiades 1, 134b
Aristophanes, *Knights* 1111–30
(Xenophon), *Constitution of Athens* 1.6–8, 3.1–2

In *World of Athens*: Aristophanes and politics 8.78–9.

Time to be taken

Seven weeks

Section Eight A–C: Aristophanes' *Birds* and visions of Utopia

A

Dikaiopolis and the rhapsode walk on through Athens, leaving the Spartan ambassador to his fate. On the way Dikaiopolis meets his old friends, Peisetairos and Euelpides, who are leaving Athens. They explain their dissatisfaction with Athens, and particularly the politicians, and in the course of this Dikaiopolis determines to make peace somehow. The rhapsode is not eager to involve himself, and takes a different course.

In *World of Athens*: the *agora* 2.29ff.; *kuria ekklesia* 6.10ff. Cf. 2.24, 1.25–6.

Θεασάμενος τὴν τῶν ἔνδεκα ἀνομίαν ὁ Δικαιόπολις, καὶ ἀκούσας τοὺς τοῦ ἵκετου λόγους, ἀπέρχεται διὰ τοῦ τῶν πολιτῶν ἐπιθήσους πρὸς τὴν ἀγορὰν μετὰ τοῦ ῥαψῳδοῦ, καὶ Εὐελπίδης, ὁ τοῦ Πολεμάρχου υἱός, καθορᾶται αὐτὸν πρὸς τὴν ἀγορὰν ἀπίόντα μετὰ τοῦ ῥαψῳδοῦ, κατιδών δὲ πέμπει πρὸς αὐτοὺς τὸν παῖδα. προσέρχεται οὖν ὁ παῖς ὁ τοῦ Εὐελπίδου ὡς τὸν Δικαιόπολιν, προσιὼν δὲ βοῶ.
5

ΠΑΙΣ μένε, ὦ Δικαιόπολι, μένε.

ΔΙΚ. τίς ἡ βοή; τίς αἴτιός ἐστι τῆς βοΐς ἔκεινης;
(ὁ παῖς προσελθὼν λαμβάνεται τοῦ ἴματίου)



παῖς τις κανοῦν ἔχων

- | | | |
|------|---|----|
| ΠΑΙΣ | ἔγω αἴτιος τῆς βοΐς. | 10 |
| ΔΙΚ. | τίς ὃν σύ γε τοῦ ἐμοῦ ἴματίου λαμβάνη, ὃ ἄνθρωπε; | |
| ΠΑΙΣ | παῖς εἰμι. | |
| ΔΙΚ. | ἀλλὰ τίνος ἄνθρωπου παῖς ὃν τυγχάνεις; τίς σε ἔπειψεν; | |
| ΠΑΙΣ | εἰμὶ ἔγω τοῦ Ἔυελπίδου παῖς, καὶ ἔτυχε πέμψας με ἔκεινος. ἀσπάζεται γάρ σε Εὐελπίδης, ὁ τοῦ Πολεμάρχου. | 15 |
| ΔΙΚ. | ἀλλὰ ποῦ ἐστιν αὐτός; | |
| ΠΑΙΣ | οὗτος ὅπισθεν προσέρχεται. ἢρ' οὐχ ὄρατε αὐτὸν τρέχοντα διὰ τοῦ τῶν πολιτῶν ἐπιθήσους; καὶ μετ' αὐτοῦ ἔταρός τις ἔπειται, Πεισέταιρος, ὁ Στιλβωνίδου. δῆλον ὅτι ὑμῶν ἔνεκα τρέχει. ἀλλὰ περιμένετε. | |
| ΔΙΚ. | ἀλλὰ περιμενοῦμεν. | |
| | (ὅ Εὐελπίδης προστρέχει, κανοῦν ἔχων ἐν τῇ χειρί. προσδραμῶν δὲ φθάνει τὸν Πεισέταιρον, καὶ τῆς χειρὸς τῆς τοῦ Δικαιοπόλεως λαβόμενος ἀσπάζεται) | |
| | ΕΥΕΛΠΙΔΗΣ χαῖρε, ὦ φίλε Δικαιόπολι. ποῦ δὴ καὶ πόθεν; | |
| ΔΙΚ. | ἐκ τοῦ Πειραιῶς, ὦ βέλτιστε. προσιὼν δὲ τυγχάνω πρὸς τὴν ἐικλησίαν. κυρίᾳ γὰρ ἐκκλησίᾳ γενήσεται τίμερον. | 25 |

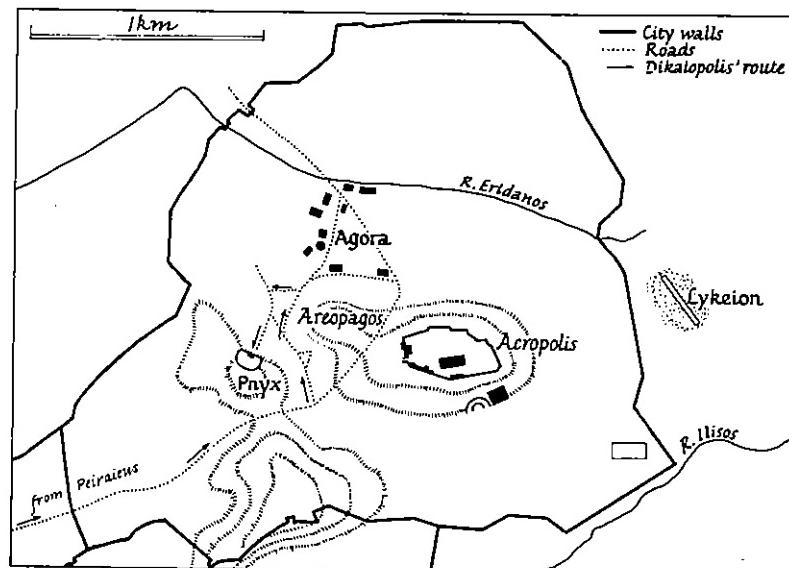
Vocabulary for Section Eight A

Grammar for 8A–C

- The genitive case and its uses
- Further comparative and superlative adjectives
- Mood
- Present optative, active and middle: παύοιμι, παυοίμην
- ἀνίσταμαι 'I get up and go'

ἀγορ-ά, ἡ market-place, agora (1b) αἴτι-ος -α -ov responsible for ἀπ-ιόντ-α going off (acc. s. m.) (part. of ἀπ-έρχ-ομαν/ἀπ-ειμι) ἀποάζ-ομαι greet	μετὰ τοῦ ῥαψῳδοῦ with the ῥαψόδη ὅπισθεν behind	τῆς τοῦ Δικαιοπόλ-εως (the hand) of Dikaiopolis
βέλτιστ-ε my very good friend	ό τοῦ Στιλβωνίδου Stilbonides' son	τίν-ος ἄνθρωπον; of which man? whose?
διὰ τοῦ πλήθους through the crowd	ό τοῦ Πολεμάρχου Polemarkhos' son	τοῦ ἐμ-οῦ ἴματίου my cloak (after λαμβάνω)
ἐκκλησί-α, ἡ assembly, ekklesia (1b)	Πεισ-έταιρ-ος, ὁ Peisetairos (2a) (‘Persuasive-friend’)	τοῦ Εὐελπίδου of Euelpides
έταιρ-ος, ὁ friend, companion (2a)	πέμπ-ω send	τοῦ ίκέτου of the suppliant
Εὐελπίδ-ης, ὁ Euelpides (1d) (‘Son of great hopes’)	περι-μέν-ω wait around (fut. περι-μενε-ω)	τοῦ ιματίου his cloak (after λαμβάνω)
καθ-ορά-ω (κατ-ιδ-) see, notice	προσ-δραμ-ῶν see προσ-τρέχ-ω	τοῦ Πειραιῶς the Piraeus
καν-οῦν, τό basket (2b ἐ-ov contr.) (holding sacrificial meal and knife)	προσ-ιών approaching (nom. s. m.) (part. of προσ-έρχ-ομαι/ πρόσ-ειμι)	τοῦ Πολεμάρχου of Polemarkhos
κύρι-ος -α -ov with power, sovereign	προσ-τρέχ-ω (προσδραμ-) run towards	τῶν ἔνδεκα of the Eleven
λαμβάν-ομαι (λαβ-) take hold of μετ' αὐτ-οῦ with him	τῇ χειρὶ his hand	ὑμ-ῶν ἔνεκα for your sake, because of you
	τῆς βο-ῆς ἔκειν-ης that shout (after αἴτιος)	χαῖρ-ε hello! greetings! ώς (+acc.) to

- (ἐν^τ δὲ τούτῳ τυγχάνει προσιών Πεισέταιρος, κόρακα ἔχων ἐπὶ τῇ χειρὶ)
 ΔΙΚ. χαῖρε καὶ σύ γε, ὁ Πεισέταιρε. ποὶ δὴ μετ' ἑκείνου τοῦ κόρακος; μῶν εἰς
 κόρακας;
- ΠΕΙΣΕΤΑΙΡΟΣ πῶς δ' οὐ; ἀνιστάμεθα γὰρ ἐκ τῆς πατρίδος.
 ΔΙΚ. ἀλλὰ τί βουλόμενοι οὕτως ἀνίστασθε, ὡς φίλοι; λέγοιτε ἄν. ἐγὼ γὰρ πάνυ
 ἥδεως ἐν ἀκούοιμι τὴν αἰτίαν.
- ΕΥ. λέγοιμι ἄν. ζητοῦμεν γὰρ ἡμεῖς τόπον τινὰ ἀπράγμονα. ἐκεῖσε δ' ἵμεν,
 ἐλθόντες δὲ πόλιν ἀπράγμονα οἰκιοῦμεν.
- ΔΙΚ. ἀλλὰ τί βουλόμενος ἐκείνον τὸν κόρακα ἔχεις ἐπὶ τῇ χειρὶ;
 ΠΕΙΣ. οὗτος μὲν ὁ κόραξ ἡγεῖται, ἡμεῖς δὲ ἐπόμεθα. τίς γὰρ ἡγεμών βέλτιών εἰς
 κόρακας ἢ κόραξ;
- ΡΑΨ. ἡγεμών βέλτιστος δή.



A sketch plan of Athens about 425. The agora was the town centre and market place, where the main civic buildings were. The assembly (ἐκκλησία) met on the hill of the Pnyx, and the Lykeion sports ground (γυμνάσιον) was a place for the men of the city to meet, exercise and discuss.

The Areopagus was the hill of Ares, where the Council of 400 met.

- ἄν ἄκού-οιμι I would listen to
 ἀν-ιστά-μαι get up and leave,
 emigrate
 ἀ-πράγμων ἀ-πραγμόν
 (ἀπραγμον-) free from trouble
 βέλτιστ-ος -η -ον best
 βέλτιών βέλτιον (βέλτιον-)
 better
 ἐκεῖσε (to) there
 ἐν τούτῳ meanwhile
 ἐπὶ τῇ χειρὶ on his/your hand
 ἡγεμών (ἡγεμον-), ὁ leader (3a)
 ἡγέ-ομαι lead
 κόραξ (κορακ-), ὁ crow (3a)
 λέγ-οιμι ἂν I will tell (you)
 λέγ-οιτε ἂν won't you (pl.)
 please tell me?
 μετ' ἑκείν-ου τοῦ κόρακ-ος with
 that crow
- μῶν surely not?
 οἰκιζ-ω found (a city) (fut.
 οἰκιέ-ω)
 Πεισ-έταιρ-ος, ὁ Peisetairo (2a)
 ('Persuasive-friend')
 πολιτ-ης, ὁ citizen (1d)
 προσ-ιών approaching (nom.
 s. m.) (part. of προσ-έρχ-ομαι /
 πρόσ-ειμι)
 τῆς of the (s.)
 τῆς βο-ῆς the shout (*after αἴτιος*)
 τῆς πατρίδ-ος our fatherland
 τόπ-ος, ὁ place (2a)
 τοῦ of the (s.)
 τῶν of the (pl.)
 χαῖρ-ε hello! greetings!
- Vocabulary to be learnt**
 ἀγορά, ἡ market-place, agora (1b)

βέλτιστος η ον *best*
 βελτίων βέλτιον (βέλτιον-)
 better
 ἐκεῖσε (to) *there*
 ἐν τούτῳ *meanwhile*
 ἡγεμών (ἡγεμον-), ὁ *leader*
 (3a)
 ἡγέομαι *lead* (+ dat.)
 καθοράω (κατιδ-) *see, look*
down on
 κόραξ (κορακ-), ὁ *crow* (3a)
 πέμπω *send*
 πολίτης, ὁ *citizen* (1d)
 προστρέχω (προσδραμ-) *run*
towards
 χαῖρε *hello! farewell!*
 χειρ (χειρ-), ἡ *hand* (3a)

The city of Athens

Even at the end of the fourth century, the size of the city was extremely small by modern standards, one area being within easy walking distance of another. Although large and expensively equipped private houses were not unknown in Athens, most were still basically simple, consisting of a series of small rooms arranged round an inner court. By contrast, private and public money had for generations been spent on public buildings, whether for heated political discussion, athletic or theatrical competitions, legal wrangling or religious celebrations. It was there that the real life of the *polis* had always been lived, and in the fourth century Athenian politicians, in their efforts to castigate their opponents' indulgence in private comfort and display, nostalgically simplified the more public-spirited attitudes of the fifth-century leaders, as in the following speech ascribed to Demosthenes:

'The buildings which they left to adorn our city—the temples and harbours and all that goes with them—are on a scale which their successors cannot hope to surpass; look at the Propylaia, the docks, the colonnades and all the other adornments of the city which they have bequeathed to us. And the private houses of those in power were so modest and in keeping with the title of our constitution that, as those of you who have seen them know, the houses of Themistokles, Kimon and Aristides, the famous men of those days, were no grander than those of their neighbours. But today, my friends, ... some of the private individuals who hold any public office have built private houses which are grander not only than those of the ordinary run of citizens but even than our public buildings, and others have bought and cultivate estates on a scale undreamed of before.' ([Demosthenes], *On Organisation* 13.28-9) (*World of Athens*, 2.38)

B

In *World of Athens*: *dikasteria* 6.39; litigiousness 6.54; ‘new politicians’ 1.58, 6.17.

ΔΙΚ.	μείζονα ούν τινά πόλιν ἢ τὰς Ἀθήνας ζητεῖς;	
ΕΥ.	ού μὰ Δία οὐκ ἐκεῖνο διανοοῦμαι, οὐκ ἔστι μείζων ταύτης τῆς πόλεως πόλις. μέγισται γάρ νὴ Δία αἱ Ἀθῆναι φαίνονται οὖσαι.	
ΡΑΨ.	ἔπειτα εὐδαιμονεστέραν ταύτης τῆς πόλεως ζητεῖς πόλιν;	5
ΕΥ.	οὐκ ἔστιν εὐδαιμονεστέρα ἢ αὕτη ἡ πόλις. εὐδαιμονέσταται γάρ αἱ Ἀθῆναι.	
ΔΙΚ.	τί οὖν δῆ; τί ἐν νῷ ἔχετε; μῶν μισεῖτε τὴν πόλιν;	
ΠΕΙΣ.	ἄλλ' οὐ μὰ Δία οὐκ αὐτὴν μισοῦμεν τὴν πόλιν.	
ΔΙΚ.	λέγετε οὖν, ὦ φίλοι, τί παθόντες ἢ τί βουλόμενοι ἐκ τῆς πόλεως ἀπέρχεσθε;	10
ΕΥ.	δεινὰ δὴ παθόντες καὶ ἔγὼ καὶ ὁ Πεισέταιρος ούτοσι, ὦ Δικαιόπολι, ἀπίεναι βουλόμεθα. βαρέως ^f γάρ ἑφέρομεν τὰ τῆς πόλεως πράγματα, μάλιστα δὲ τὰ δικαστηρια. τοιούτον γάρ τὸ πάθος ἐπάθομεν εἰς τὸ δικαστήριον εἰσελθόντες.	
ΡΑΨ.	ποῖον τὸ πάθος; τί ποιήσαντες ἢ τί ἀδικήσαντες τὸ πάθος ἐπάθετε;	15
ΕΥ.	οὐδὲν οὔτ' ἐποίήσαμεν οὔτ' ἡδικήσαμεν, ἄλλ' οἱ δικασταὶ κατεψηφίσαντο ἡμῶν ἀναιτίων ὅντων διὰ τὴν τῶν μαρτύρων ψευδομαρτυρίαν.	
ΔΙΚ.	ἄλλ' οὐ θαυμάζω εἰ ἄλλην τινὰ πόλιν ζητοῦντες ἀνίστασθε, ἐπεὶ δίκαια λέγετε περὶ τοῦτον τὸ δικαστηρίου καὶ τῶν δικαστῶν. οἱ μὲν γάρ τέττιγες ὀλίγον χρόνον ἐπὶ τῶν κραδῶν ἄδουσιν, οἱ δὲ Ἀθηναῖοι ἐπὶ τῶν δικῶν ἄδουσιν ἀεί. ταῦτ' οὖν εἰκότως ὑμεῖς ποιεῖτε. ἔγὼ δὲ εἰκότως ταῦτα οὐ ποιήσω, φιλόπολις γάρ εἰμι, ὕσπερ οἱ ῥήτορες, οὐδὲ παύσομαι οὐδέποτε φιλόπολις ὡν.	20
ΠΕΙΣ.	ὦ Δικαιόπολι, τί φής; μῶν φιλοπόλιδας ἡγῆ τοὺς ῥήτορας;	
ΔΙΚ.	ἔγωγε. τί μήν;	25
ΠΕΙΣ.	ἀλλὰ πῶς φιλοῦσι τὸν δῆμον οἱ ῥήτορες; σκόπει γάρ. ὁ μὲν πόλεμος ἔρπει, πανταχοῦ δὲ κλαυθμοὶ καὶ πυραὶ διὰ τὴν νόσον, πανταχοῦ δὲ νεκροί, πολλὴ δὲ ἀνομία. ἄροικτίρουσιν οἱ ῥήτορες τὸν δῆμον; οἰκτίρουσιν ἢ οὐ; λέγε. τί σιωπᾶς; οὐκ ἔρεται; οὐκ οἰκτίρουσιν, ἄλλ' ἀπολοῦσι τὴν πόλιν, εὗ οἴσθ' ὅτι. ἔγὼ γάρ ὑπὲρ σοῦ ἀποκρινοῦμαι. καὶ πλέα μὲν ἡ γῆ τῆς τόλμης αὐτῶν, πλέα δὲ ἡ ἐκκλησία, πλέα δὲ τὰ δικαστήρια, δὲ δῆμος πλέως τῆς ἀπορίας.	30

Vocabulary for Section Eight B

ἀδικέω	do wrong	μάρτυς (μαρτυρ-), ὁ witness (3a)
ἄδω	sing	μέγιστος -ος -η -ον greatest (μέγας)
ἀν-ίστα-μαι	get up and go, emigrate	μείζων μείζον (μείζον-) greater (μέγας)
ἀπ-ολ-οῦσι	they will destroy	μῶν surely not?
βαρέως	φέρω find hard to bear, take badly	οἰκτίρω pity
δῆμος	δῆμος the people (2a)	πάθος, τό experience (3c)
δικαστήριον	δικαστήριον, τό law-court (2b)	πανταχοῦ everywhere
δικαστής	δικαστής, ὁ juror, dikast (1d)	περὶ τοῦ δικαστηρίου καὶ τῶν δικαστῶν about the law-courts and the dikasts
εἰκότως	reasonably	πλέως -α -ων full of
ἐκκλησία	assembly, ekklesia (1b)	ποίος -α -ον; what? what sort of?
ἐπει	since	ῥήτωρ (ῥήτορ-), ὁ politician, speaker (3a)
ἐπὶ τῶν δικῶν	on their lawsuits	ταύτης τῆς πόλεως than this city (after μείζων)
ἐπὶ τῶν κραδῶν	on their branches	τέττιξ (τεττιγ-), ὁ cicada, grasshopper (3a)
ἐρεῖς	you (s.) will say (ἐρέω, fut. of λέγω)	τῆς ἀπορίας perplexity (after πλέως)
ἐρπω	go along, take its course	τῆς πόλεως the city (after ἐκ); of the city
εὐδαιμονέστατος	wealthiest, most blessed by the gods (εὐδαιμών)	τῆς τόλμης the brazenness (after πλέα)
ἡμῶν	ἀναιτίων ὅντων	τί μήν; of course
ἡμῶν	ἀναιτίων ὅντων us, although we were innocent (after καταψηφίσαντο)	τοι-οῦτος τοι-αύτη τοι-οῦτος-ον like this, of this kind
ἡμῶν	ἀναιτίων ὅντων us, although we were innocent (after καταψηφίσαντο)	ὑπὲρ σοῦ for you (s.)
κατα-ψηφίζ-ομαι	condemn	φιλόπολις (φιλο-πολιδ-), ὁ, ἡ patriotic
κλαυθμός	lamentation (2a)	χρόνος, ὁ time (2a)

After Pericles

In 430 BC, a virulent plague, the medical identity of which has been long debated, broke out in Athens, and spread rapidly through the population. Thucydides himself caught the plague, but survived to give a vivid account of the suffering. Very large numbers of Athenians died, and the imminence of death led to something close to a collapse of law and order. The disaster almost broke the Athenian spirit. There was a reaction against Pericles, who was tried and fined. An attempt was made to open peace negotiations with Sparta, but nothing came of it. In 429 Pericles died, himself a victim of the plague. The passing of the man who had been a major force in democratic politics for thirty years was bound to have a profound effect on Athens. Contemporary sources present Pericles' death as marking a sea change, after which things could never be the same, only worse. (*World of Athens*, 1.57)

C

In *World of Athens*: benefits of empire 6.74, 81–2; Pericles tried 6.26–7; peace 7.4; festivals 3.40ff.

- ΔΙΚ. ἀληθῆ γε δοκεῖς λέγειν, ὡς Πεισέταιρε. ἀλλὰ τίς σώσει τὴν πόλιν, ἐπεὶ οὐδενὸς ἄξιοι φαίνονται ὅντες οἵ γε ῥήτορες; Ἰσως αὐτὸς ὁ δῆμος – ὡς Ἡράκλεις, μὴ λέγε τοῦτο γε. ὁ γάρ δῆμος οἴκοι μὲν ἔστι δεξιῶτατος, ἐν δὲ τῇ ἐκκλησίᾳ μωρότατος.
- ΕΥ. ἀλλ' εἰ Πειρικλῆς –
τὸν Πειρικλέα μὴ λέγε.
- ΡΑΨ. πῶς φίς, ὡς τᾶν; πάντων ἄριστός γε ἐδόκει ὁ Πειρικλῆς, ὡς φασίν.
- ΠΕΙΣ. ἀλλ' ὁ ἀγαθὸς πολίτης βελτίονας ποιεῖ τοὺς πολίτας ἀντὶ χειρόνων. τοῦτ' ἐποίει Πειρικλῆς, ή οὐ;
- ΡΑΨ. ἐποίει νὴ Δία.
- ΠΕΙΣ. οὐκοῦν, ὅτε Πειρικλῆς ἤρχετο λέγειν ἐν τῷ δῆμῳ, χείρονες ἡσαν οἱ Ἀθηναῖοι, ὅτε δὲ ἀπέθανε, βελτίονες;
- ΡΑΨ. είκος, ὁ γάρ ἀγαθὸς πολίτης βελτίους ποιεῖ τοὺς ἄλλους.
- ΠΕΙΣ. ἀλλ' ἵσμεν σαφῶς καὶ ἐγὼ καὶ σύ, ὅτι πρῶτον μὲν εὐδόκιμος ἦν Πειρικλῆς ὅτε χείρους, ὡς σὺ φίς, ἡσαν οἱ Ἀθηναῖοι, ἐπειδὴ δὲ ἐγένοντο βελτίους διὰ αὐτόν, κλοπὴν κατεψηφίσαντο αὐτοῦ, δῆλον ὅτι πονηροῦ ὄντος.
- ΔΙΚ. ἀληθῆ λέγεις, εὐ οἶδ' ὅτι. τίς οὖν σώσει τὴν πόλιν; ἀνὴρ γάρ φιλόπολις σώσει τὴν πόλιν, ἀλλ' οὐκ ἀπόλετος. τί δεῖ ποιεῖν;
δεῖ σε, ὡς Δικαιούπολι, ζητεῖν τὸ τῆς πόλεως ἀγαθόν.
- ΡΑΨ. τί τὸ ἀγαθόν, ὡς ῥάψωδε; οὐ γάρ αὐτό, δι τι ποτ' ἐστι τὸ ἀγαθόν, τυγχάνω εἰδώς. σὺ δ' οὐκ οἰσθα τὸ ἀγαθόν; ἐν δὲ τῇ νηὶ ἔδιξάς γε φιλόσοφός τις εἶναι, γνοὺς τὰ τῶν φιλοσόφων.
- ΔΙΚ. μὴ παῖςε πρὸς ἐμέ, ὡς ῥάψωδε. οἱ γάρ φιλόσοφοι ζητοῦσιν, ὡς ἀκούω, τί ἐστιν ἀγαθόν, εὐρίσκειν δ' οὐδεὶς δύναται. οἱ μὲν γάρ ἀρετῆν, οἱ δὲ δικαιοσύνην ἥγοῦνται τὸ ἀγαθόν. ἀλλ' οὐδὲν ἴσασιν ἔκεινοι. οἱ δὲ γεωργοὶ τὸ ἀγαθόν ἴσασι, τί ἐστιν. ἐν ἀγρῷ γάρ ἐτυχον εύρόντες αὐτό, ἐστι δ' εἰρήνη. ὁ μὲν γάρ πόλεμος πλέως πραγμάτων, ἀπορίας, νόσου, παρασκευῆς νεῶν, ή δ' εἰρήνη πλέα γάμων, ἑορτῶν, συγγενῶν, παίδων, φίλων, πλούτου, ὑγιείας, σίτου, οἴνου, ἡδονῆς. εἰ δ' ἄλλος τις βούλεται σπονδὰς ποιεῖσθαι καὶ εἰρήνην ἄγειν, οὐκ οἶδα. ἀλλ' ἐγὼ αὐτὸς ἀντὶ βουλοίμην. ἀλλὰ πῶς μόνος ὧν τὸν δῆμον ἀναπείσω; τί λέγων, ή τί βοῶν, ή τί κελεύων, σπονδὰς ποιήσομαι; ἀλλ' οὖν εἴμι, ἐτοῖμος ὧν βοῶν καὶ κακὰ λέγειν τὸν ἄλλο τι πλὴν περὶ εἰρήνης λέγοντα. φέρε νῦν, εἰς τὴν ἐκκλησίαν, Δικαιόπολι.
- ΕΥ. καὶ ΠΕΙΣ. καίτοι ήμεῖς γ' ἀνιστάμεθα εἰς τὸν τόπον τὸν ἀπράγμονα, χαίρετε.
- ΡΑΨ. μώρους δὴ ἡγοῦμαι τούτους τοὺς ἀνθρώπους. ἐγὼ γάρ οὐκ ἀντοίην ταῦτα. οὔτε γάρ εἰς ἐκκλησίαν σπεύδοιμι ἄν, οὔτε ἀντὶ τῆς πατρίδος

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φεύγειν ἰβουλοίμην. ἄρ' οὐκ ἴσασιν ὅτι ἀληθῆ ἐποίησεν ὁ ποιητὴς ὁ ποιήσας·

45

'ἄλλ' ἡ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,'
δεῖ γάρ ήμάς τὰ τῶν θεῶν δῶρα καρτερεῖν, καὶ χαλεπὰ καὶ τὰ βελτίω.
'ἄλλὰ θεῶν μὲν δῶρα, καὶ ἀχνύμενοί περ, ἀνάγκη τέτλαμεν ἄνθρωποι. ἐπιγάρ ζυγός λαύχενι κεῖται.'

Vocabulary for Section Eight C

ἀγρῷ the country	ἐπεὶ since	παρασκευ-ῆς equipping (after πλέως)
ἄγω live in, be at	ἐπὶ αὐχένι upon our neck	περὶ εἰρήν-ῆς about peace
ἄλλ' oὖν however that may be	ἔτοιμ-ος -η -ov ready (to)	Πειρικλῆς Pericles (nom.)
ἀνάγκῃ of necessity	(+inf.)	πλε-ως -α -ων full of
ἄν βουλ-ίμην (I) would like to	εὐ-δόκιμ-ος -ον well thought of	ποιέ-ομαι make
ἄνα-πειθ-ω bring over to one's side	ζυγ-ός, ὁ yoke (2a)	πλήν except
ἄν ποι-οίην (I) would do	ἡτοι indeed	πλούτ-ου riches, wealth (after πλέα)
ἄντι χειρόν-ων instead of worse	ἡγέ-ομαι consider (x to be γ)	σίτ-ου food (after πλέα)
ἄξι-ος -α -ov worth	ἡδον-ῆς pleasure (after πλέα)	σπεύδ-οιμι ἄν I would hurry
ἄπ-ολ-ει (he) will destroy	Ἡράκλεις! Herakles! (voc.)	σπονδ-αί, αἱ truce, treaty (1a)
ἀπορί-ας lack of provision; perplexity (after πλέα)	καὶ... πέρ despite, although	συγγεν-ῆς, ὁ relation (3d)
ἀ-πράγματον ἀ-πραγμόν	καίτοι nonetheless	τὰ βελτί-ω the better things (acc.)
(ἀπραγμόν-) free from trouble	κακὰ λέγ-ω speak ill of	τᾶν my dear chap (condescendingly)
ἀρχ-ομαι begin (+ inf.)	καρτερέ-ω endure, put up with	τέτλαμεν we endure
ἀντ-οῦν... πονηρ-οῦ ὄντ-ος	κατα-ψηφίζ-ομαι condemn (x on charge of γ)	τῇ ἐκκλησίᾳ the assembly
him... being wicked (after κατεψηφίσαντο)	κεῖται (they=ταῦτα) lie;	τῇ νηὶ the ship
ἀντοῦν... πονηρ-οῦ ὄντ-ος	(i.e. ζυγός) lies	τῇ πατρίδ-ος my fatherland
ἄχν-ύμεν-ος -η -ov grieving	κλοπ-ή, ἡ theft (1a)	τῇ πόλ-εως of the city
βελτί-ους better (nom./acc.)	μόν-ος -η -ov alone	τὸν Πειρικλέ-α Pericles
γν-ούς knowing (nom. s. m.)	νε-ῶν of ships	τόπ-ος, ὁ place (2a)
(γιγνώσκ-ω)	νόσ-ον disease (after πλέως)	τῷ δῆμῳ, ὁ the people
γούνασι lap (lit. 'knees')	vνν then	ὑγεί-ας health (after πλέα)
δεξι-ός -ά -όν clever, handy	οῖν-ου wine (after πλέα)	φέρε come! (s.)
δικαιοσύνη-η, ἡ justice, being just (1a)	οἱ δὲ others	φιλό-πολις patriotic (nom.)
δῶρ-ον, τό gift (2b)	οἱ Πειρικλῆς Pericles	φιλό-σοφ-ος, ὁ philosopher (2a)
είκός it is likely	ὅ τι what	χαλεπ-ός -ή -όν difficult, hard
εἰρήνη-η, ἡ peace (1a)	ὅτι because of	χειρ-ούς worse (nom.)
ἑορτ-ή, -ή festival (1a)	οὐδενός nothing (after ἄξιοι)	χείρων χειρον (χειρον-) worse
	πάντ-ων of all	

Vocabulary to be learnt

ἄγω (ἀγαγ-) *live in, be at; lead, bring*

ἄξιος ἀν *worth, worthy of (+gen.)*

ἀπολέω *I shall kill, destroy*

δεξιός ἄ νό *clever; right-hand*

διά (+gen.) *through*

ἔγγυς (+gen.) *near*

εἰρήνη, ἡ *peace (1a)*

εἰρήνην ἄγω *live in/be at peace*

ἐναντίον (+gen.) *opposite, in front of*

ἐπειί *since*

ἐπί (+dat., gen.) *on*

έτοίμος η ον *ready (to) (+inf.)*
ἡγέομαι *think, consider; lead (+ dat.)*

ἡδονή, ἡ *pleasure (1a)*

'Ηρακλῆς, ὁ *Herakles (3d uncontr.)*

λαμβάνομαι *take hold of (+gen.)*

μετά (+gen.) *with*

μόνος η ον *alone*

νῦν *then (cf. νῦν now)*

ὁ μέν . . . ὁ δέ *one . . . another*

περί (+gen.) *about*

πλέως α ων *full of (+ gen.) (as if α-ος α-α α-ον contr.)*

ποιέομαι *make*

σῖτος, ὁ *food (2a) (pl. σῖτα, τά 2b)*

σπονδαί, αί *treaty, truce (1a)*

συγγενής, ὁ *relation (3d)*

τᾶν *my dear chap (voc.) (condescendingly)*

ὑπέρ (+gen.) *for, on behalf of*

ὑπό (+gen.) *by, at the hands of*

φιλόσοφος, ὁ *philosopher (2a)*

χαλεπός ή νό *difficult, hard*

χειρῶν χειρον (χειρον-) *worse*

Section Nine A–J: Aristophanes' *Wasps***Introduction**

The reason that Euelpides gave for leaving Athens was that he and Peisetairos had been unjustly found guilty in a law-suit. Whatever the actual rights and wrongs of the matter, the Athenians' reputation for litigiousness was notorious throughout the Mediterranean. Pericles (Περικλῆς) had introduced pay for dikasts (δικασταί, jurors) in c. 461 BC, so that even the poorest might be encouraged to take part in the democratic process of judging their fellow-man, and it would appear that some men were happy to scrape a living out of serving as dikasts. The courts handled not only judicial business, but political cases as well: their power was, potentially, enormous, and could be wielded to deadly effect. There was little 'procedure' in the courts; certainly no judge to guide dikasts and clarify the law; no question of the dikasts (usually 501 Athenian males) retiring to discuss what they had heard; few rules of evidence; and no cross-questioning of witnesses. The dikasts listened to both sides, and voted on the issue at once. In such an atmosphere, the law could easily be abused.

In *Wasps*, Aristophanes presents his vision of the 'typical' Athenian dikast, and leaves us to ponder its implications for the administration of justice in Athens.

In *World of Athens*: the law-courts 6.39ff.

Law-court mania in Athens

It has been estimated that, when allowance is made for festivals, ἐκκλησίαι and so on, juries might sit on between 150 and 200 days in the year ... If we are to believe Aristophanes' *Wasps* of 422, some elderly Athenians had a passion to serve. Here a slave describes his master's mania:

'He loves it, this juror business; and he groans if he can't sit on the front bench. He doesn't get even a wink of sleep at night, but if in fact he does doze off just for a moment, his mind still flies through the night to the water-clock... And by god, if he saw any graffito by the doorway saying "Demos, son of Pyrilampes, is beautiful", he would go and write beside it, "κημός (the ballot-box) is beautiful" ... [see Text 9C 1.7]. Straight after supper he shouts for his shoes, and then off he goes to the court in the early hours and sleeps there, clinging to the court-pillar like a limpet. And through bad temper he awards the long line to all the defendants, and then comes home like a bee...with wax plastered under his finger-nails [because, when the jurors had to decide between penalties, they were given a wax tablet on which to mark a longer or shorter line, the former indicating the heavier penalty]. And because he's afraid that some day he may run short of voting-pebbles, he keeps a whole beach in his house. That's how mad he is...' (Aristophanes, *Wasps* 87–112) (*World of Athens*, 6.41)

A

The stage-set represents a house with a door and a window at a higher level. There is a bar across the door and a net draped over the window. In front of the house are standing two slaves, Sosias and Xanthias. They are supposed to be on guard duty, but Xanthias keeps falling asleep.

(ἔμπροσθεν τῆς οἰκίας εἰσὶ δοῦλοι δύο. διαλέγονται πρῶτον μὲν ἀλλήλοις, ἔπειτα τοῖς θεαταῖς.)

SOSIAS οὖτος, τί πάσχεις;

(again, louder)

οὖτος, τί πάσχεις;

(louder still)

σοὶ λέγω, ὦ Ξανθία.

XANTHIAS (wakes up with a start) τίς ἡ βοή;

(sees Sosias)

τίνι λέγεις, Σωσία; τί βουλόμενος οὕτω βοᾶς; ἀπολεῖς με βιών.

Σ. σοὶ λέγω, ὦ κακόδαιμον Ξανθία, καὶ σοῦ ἔνεκα βοῇ χρῶμαι. ἀλλὰ τί πάσχεις;

Ξ. καθεύδω ἥδεως.

Σ. καθεύδεις; ἀλλὰ λέγοιμ' ἂν τί σοι, κακοδαίμονι ἀνθρώπῳ ὄντι, καὶ δυστυχεῖ.

Ξ. τί μοι λέγοις ἄν;

Σ. λέγοιμ' ἄν σοι δτὶ μέγα κακόν σοι ἐμπεσεῖται. ἀπολεῖ γάρ σε ὁ δεσπότης. μὴ οὖν κάθευδε. ἀρ' οὐ τυγχάνεις εἰδὼς οἶον θηρίον φυλάττομεν;

Ξ. δοκῶ γ' εἰδένεια.

Σ. ἀλλ' οὔτοι οὐκ ἵσσαις οἱ θεαταί. κάτειπε οὖν τὸν τοῦ δράματος λόγον τοῖς θεαταῖς, πολλοῖς δὴ ιούσιν.

Ξ. καὶ δὴ καταλέξω τῷ τῶν θεατῶν πλήθει τὸν τοῦ ἡμετέρου δράματος λόγον.

Vocabulary for Section Nine A

Grammar for 9A-E

- The dat. case and its uses
- Time phrases
- More optatives: δυναίμην, ἀνιστάμην
- Principal parts: ἐρωτάω, λέγω, λανθάνω

ἀλλήλ-οις to each other

βο-ῇ a shout (after χρῶμαι)

δρᾶμα (δρᾶματ-), τό drama, play (3b)

δυσ-τυχεῖ unlucky (goes with κακοδαίμονι ἀνθρώπῳ ὄντι)

ἐμ-πεσ-εῖται it will befall (fut. of ἐμ-πίπτ-ω)

ἐμπρόσθεν (+ gen.) in front of,

before

θεατ-ής, ὁ spectator, member of the audience (1d)

θηρί-ον, τό beast (2b)

καὶ δὴ well, all right; look

κακο-δαίμον-ι ἀνθρώπ-ῳ ὄντ-ι unlucky/ill-favoured man that you are

κατα-λέγ-ω (κατ-ειπ-) recount, tell

μοι το me

Ξανθί-ας, ὁ Xanthias (1d)

οἴ-ος -α-ον what sort of

πολλ-οῖς οὖσιν being many

(goes with τοῖς θεατ-αῖς)

σοι το you (s.); you (after

ἐμ-πεσ-εῖται)

σοῦ ἔνεκα for your sake

Σωσί-ας, ὁ Sosias(1d)

τίν-ι to whom? (s.)

τοῖς το/with/by the

τοῖς θεατ-αῖς to the audience

τῷ το/with/by the

τῷ πλήθ-ει to the crowd

χρά-ομαι use, employ

Vocabulary to be learnt

δρᾶμα (δρᾶματ-), τό play, drama (3b)

θεατ-ής, ὁ spectator, member of audience (1d)

B

In World of Athens: homosexuality 5.32–5.

- Ξ. ἔστιν γάρ ήμιν δεσπότης ἐκεινοσί, ὁ ἄνω ἡσυχος καθεύδων. ἀρ' οὐχ ὄρᾶτε αὐτὸν καθεύδοντα; (points up to the roof)
 έστι μὲν οὖν ήμιν δεσπότης οὗτος. τῷ δὲ δεσπότη πατήρ ἔστι πάνυ γέρων. ὁ δὲ δεσπότης ήμᾶς ἐκέλευε φυλάττειν τὸν πατέρα, κελεύοντι δὲ ἐπιθόμεθα. ἐν γάρ ἀπορίᾳ ἐνέπεσεν ὁ δεσπότης περὶ τοῦ πατρός, ἐπειδὴ ἔγνω αὐτὸν πονηρότερον ὄντα τῶν ἄλλων ἐν τῇ πόλει, καὶ αἵτιον κακῶν πολλῶν. ἔστι γάρ τῷ πατρὶ τῷ τοῦ δεσπότου νόσος τις ἐρωτῶν οὓν οὐνύ μάς, ὦ θεαταί, τί τυγχάνει ὃν τὸ δόνομα ταύτῃ τῇ νόσῳ; ήμεῖς δ' ἀποκρίνεσθε ήμιν ἐρωτῶσιν. (appeals to the audience for suggestions)
 φέρε νυν' τί φησιν οὗτος;
 οὐτοῖς μὲν ήμιν ἀποκρινόμενος 'φιλόκυβον' ἡγεῖται τὸν γέροντα. ἀλλὰ λέγω τῷ ἀνδρὶ δτὶ δῆλός ἔστιν οὐδὲν λέγων, τοιαῦτα ἀποκρινόμενος. οὐ μὴν ἀλλὰ 'φιλο-' μὲν ἔστιν ή ἀρχῇ τοῦ κακοῦ.
 φιλεῖ γάρ τι ὁ γέρων. ἀλλὰ τί φησιν οὗτος;
 οὐτοῖς δέ μοι ἐρομένω ἀποκρίνεται δτὶ 'φιλοθύτην' ή 'φιλόξενον' νομίζει τὸν πατέρα εἶναι.
 μὰ τὸν κύνα, ὦ τᾶν, οὐ φιλόξενος, ἐπεὶ καταπύγων ἔστιν ὃ γε φιλόξενος.

Vocabulary for Section Nine B

ἄνω above, up there

ἀπορί-ᾳ perplexity

ἀρχ-ή, ἡ beginning (1a)

ἔ-γνω he realised (γιγνώσκω/ἔ-γνων)

ήμ-ιν to us

ήμ-ιν ἐρωτ-ῶσιν to us asking

ἡσυχ-ος -ον quiet(ly)

κατα-πύγων κατά-πυγον

κελεύ-οντ-ι him ordering (after ἐπιθόμεθα)

κύνων (κυν-), ὁ dog (3a)

μοι ἐρ-ομέν-ῳ to me asking

ὄνομα (όνοματ-), τό name (3b)

οὐ μὴν ἀλλὰ nonetheless

πονηρ-ός -ά -όν wicked, bad

ταύτ-ῃ τῇ νόσ-ῳ to this disease

τῇ in/with/by the

τῇ πόλ-ει the city

τοι-οὐτ-ος τοι-αύτ-η τοι-οὐτ-

ο(ν) of such a kind, like this

τῷ ἀνδρ-ὶ to the man

τῷ δεσπότ-ῃ to the master

τῷ πατρ-ὶ to the father

φέρε come!

φιλο- lover of

φιλο-θύτ-ης, ὁ lover of sacrifices (1d)

φιλό-κυβ-ος -ον lover of dice, gambler

φιλό-ξεν-ος -ον loving

strangers, hospitable

Φιλόξεν-ος, ὁ Philoxenos (2a) (a noted homosexual)

Vocabulary to be learnt
 ἄνω ἡρ, above
 ησυχος ον quiet, peaceful

δόνομα (όνοματ-), τό name (3b)
 πονηρός ἄ δό wicked,
 wretched

τοιοῦτος τοιαύτη τοιοῦτο(v) of
 this kind, of such a kind
 φέρε come!

C

In World of Athens: the Eliaia 6.39; part-source 6.41.

οὐδέποτ' ἔξευρήσετε, ὃ θεαταί. εἰ δὴ βούλεσθε εἰδέναι τίς ἡ νόσος ή τῷ πατρὶ ἐμπεσοῦσα, σιωπάτε νῦν. λέξω γάρ ύμῖν ἐν ἀπορίᾳ δὴ ιοῦσι τὴν τοῦ γέροντος νόσον. φιληλιαστής ἐστιν ὁ σπέρ οὐδεὶς ἀνήρ. δίκας γάρ ἀεὶ δικάζει καὶ τὸ δικαστήριον φιλεῖ, τῆς μὲν ἡμέρας καθίζομενος ἐν τῷ δικαστηρίῳ, τῆς δὲ ἦντος ὀνειροπολῶν δίκας, καίτοι οἱ μὲν ἑρασταὶ γράφουσιν ἐν θύρᾳ τινὶ 'Δῆμος καλός', οὗτος δὲ ίδων καὶ προσιών παραγράφει πλησίον 'Κημός καλός'. τοῦτον οὖν φυλάττομεν τούτοις τοῖς μοχλοῖς ἐγκλείσαντες, πολλοῖς τε οὖσι καὶ μεγάλοις, ὃ γάρ υἱὸς αὐτοῦ, ἐπεὶ τὸν πατέρα ἔμαθεν φιληλιαστὴν ὅντα, τὴν νόσον βαρέως φέρων, πρῶτον μὲν ἐπειράτῳ ἀναπείθειν αὐτὸν μὴ ἔξιεναι θύραζε, τοιάδε λέγων·

'διὰ τί', ή δ' ὅς, 'ἀεὶ δίκας δικάζεις, ὃ πάτερ, ἐν τῷ δικαστηρίῳ; ἀρ' οὐ παύσῃ ἡλιαστής ὅν; ἄρα τῷ σῷ υἱῷ οὐ πείσῃ;'

ο δὲ πατήρ αὐτῷ μὴ ἔξιεναι ἀναπείθοντι οὐκ ἐπείθετο. εἶτα ο υἱὸς τὸν πατέρα ἐκορυβάντιζεν. ο δὲ πατήρ, εἰς τὸ δικαστήριον ἐμπεσών, αὐτῷ τῷ τυμπάνῳ ἐδίκαζεν. ἐντεῦθεν ἔνδον ἐγκλείσαντες



αὐτῷ τῷ τυμπάνῳ

5

10

15

αὐτὸν ἐψυλάττομεν τούτοις τοῖς δικτύοις, ἔστι δ' ὄνομα τῷ μὲν ἁγέροντι Φιλοκλέων, τῷ δὲ υἱῷ γε τούτῳ Βδελυκλέων.

Vocabulary for Section Nine C

ἀνα-πείθ-ω persuade, convince	κημ-ός, ὁ funnel (2a) (<i>through which the voting pebble goes into the voting urn</i>)	τῷ πατρὶ his father (<i>after ἐμ-πεσ-ούσ-α</i>)
ἀπορί-α perplexity	κορυβαντίζ-ω introduce into the Korybantic rites (<i>a mystery religion involving wildness of all kinds, and the beating of drums</i>)	τῷ σῷ νι-ῷ your son (<i>after πείσ-η</i>)
αὐλ-ή, ἡ courtyard (1a)	όνειρο-πολέ-ω dream	τῷ νι-ῷ τούτ-ῳ to this son here
αὐτῷ τῷ τυμπάν-ῳ drum and all	παρα-γράφ-ω write	ὑμ-ῖν . . . οὖσι to you (pl.) being
βαρέ-ως φέρ-ω take hard, find	αλογί-ω alongside	φιλ-ηλιαστ-ής, ὁ lover of being a juror in the court of the Eliaia (1d)
hard to bear	πλησίον nearby	Φιλο-κλέων (Φιλοκλεων-), ὁ Philokleon (3a) ('Lover of Kleon')
Βδελυ-κλέων (Βδελυκλεων-), ὁ Bdelykleon (3a) ('Loather of Kleon')	πολλ-οῖς τε οὖσι καὶ μεγάλ-οῖς being many and large (<i>goes with τούτ-οις τοῖς μοχλ-οῖς</i>)	Vocabulary to be learnt
γράφ-ω write	τῆς ημέρ-ας during the day	ἀναπείθω persuade over to one's side
Δῆμος, ὁ Demos (2a) (<i>a notably handsome young man</i>)	τῆς νυκτ-ός during the night	βαρέως φέρω take badly, find hard to bear
δικάζ-ω be a juror, decide a case	τοιόσδε τοιάδε like this, as follows	δικάζω be a juror; make a judgment
ἐγ-κλεί-ω shut in	τούτ-οις τοῖς δικτύ-οις with these nets	ἔξέρχομαι (ἔξελθ-) go out; come out
ἔξ-έρχ-ομαι go out	τούτ-οις τοῖς μοχλ-οῖς with these bars	ἐπει λwhen; since
ἐπει when	τῷ γέροντ-ι to the old man	καθίζομαι sit down
έραστ-ής, ὁ lover (1d)	τῷ δικαστηρί-ῳ the law-court	καθίζω sit down
ἡλιάστ-ής, ὁ juror in the Eliaia court (1d)		πλησίον nearby, (+gen.) near
Θύρ-α τιν-ί a door		
Θυράζε out of doors		
καθ-ί-ομαι sit down		
καίτοι furthermore		



ΗΟ ΠΑΙΣ ΚΑΛΟΣ

D

In *World of Athens*: Kleon 1.58–9, 63, 67, 6.17, 6.41.

ΒΔΕΛΥΚΛΕΩΝ (βοϊ τοῖς δούλοις ἀπὸ τοῦ τέγους)	
ὦ Ξανθία καὶ Σωσία, καθεύδετε;	
Σ. οἵμοι, τάλας.	
Σ. τί ἔστιν;	5
Σ. ὁ δεσπότης οὐκέτι καθεύδει ἀλλ' ἀνίσταται ἥδη καὶ βοῇ χρῆται.	
Σ. ἀλλὰ τίσι λέγει ὁ ἀνήρ;	
Σ. λέγει τι ἡμῖν ὁ Βδελυκλέων, ὃς ἐμοὶ δοκεῖ. καὶ ἡμῖν καθεύδουσιν ἐντυχών ἀπολεῖ ὁ δεσπότης.	
Σ. κάμοι δοκεῖ λέγειν τι, Ξανθία. ἀλλὰ τί βουλόμενος ἀνίστασαι, ὡς δέσποτα;	10
ΒΔΕΛ. (pointing inside the house)	
ὅ τι; λόγῳ μὲν ὁ πατήρ ἡσυχάζει, Σωσία, ἔργῳ δὲ βούλεται ἔξιέναι. καὶ ἀεὶ τόλμῃ χρῆται ὁ πατήρ ἔξιέναι βουλόμενος. νῦν δέ, ὡς ἐμοιγε δοκεῖ, ὁ πατήρ εἰς τὸν ἵπνον εἰσελθών ὅπήν τινα ζητεῖ πολλῇ σπουδῇ.	
(looking at the chimney)	
ἄναξ Πόσειδον, τί ποτ' ἄρ' ἡ κάπνη ψιφεῖ;	15
(ἐκ τῆς κάπνης ἔξερχεται ὁ Φιλοκλέων)	
οὔτος τίς εἴσι σύ;	
ΦΙΛΟΚΛΕΩΝ (emerging from the chimney)	
καπνὸς ἔγωγε ἔξερχομαι.	
ΒΔΕΛ. καπνός; ἀλλὰ καπνῷ μὲν ἔξιόντι οὐχ ὅμοιος εῖ, ὡς ἐμοιγε δοκεῖ,	20
Φιλοκλέωνι δ' ὅμοιότερος. τί δέ σοι δοκεῖ, Ξανθία;	
Σ. οὐδενὶ ὅμοιότερος εἴναί μοι δοκεῖ ἡ τῷ Φιλοκλέωνι, ὡς δέσποτα.	
ΒΔΕΛ. (puts the cover back on the chimney)	
ἐνταῦθα νῦν ζήτει τιν' ἄλλην μηχανήν.	

Vocabulary for Section Nine D

ἄναξ (ἀνακτ-), ὁ lord (3a)	καπνός, ὁ smoke (2a)	τίσι; to whom? (pl.)
βοῇ a shout (after χρῆται)	λόγῳ in word (i.e. supposedly)	τοῖς δούλοις to the slaves
ἐμ-οι to me	μηχανή, ἡ device, scheme (1a)	τόλμη brazenness (after χρῆται)
ἐμ-οιγε to me at least	μοι to me	τῷ Φιλο-κλέωνι Philokleon (after ὅμοιότερος)
ἐνταῦθα (from) here	ὅμοιος -α -ov like	Φιλο-κλέωνι Philokleon (after ὅμοιος)
ἐν-τυχάν-ω (ἐν-τυχ-) meet, chance upon	ὄπη, ἡ hole (1a)	χρά-ομαι use, employ (3rd s. χρῆται)
ἔργ-ῳ in fact, indeed (i.e. actually)	ὅτι; what?	ψιφέω make a noise
ἡμῖν to us	οὐδεν-ὶ no one (after ὅμοιότερος)	
ἡμῖν καθεύδ-ουσιν us sleeping (after ἐντυχών)	πολλῇ σπουδῇ with much urgency (i.e. very urgently)	
ἰτν-ός, ὁ oven (2a)	σοί to you (s.)	Vocabulary to be learnt
κάπν-η, ἡ chimney (1a)	τάλας wretched (me)	ἄναξ (ἀνακτ-), ὁ prince, lord, king (3a)
καπν-ῷ . . . ἔξ-ιόντ-ι smoke coming out (after ὅμοιος)	τέγ-ος, τό roof (3c)	

ἐνταῦθα (τ)here, at this that point

μέλας μέλαινα μέλαν (μελαν-) black

τάλας τάλαινα τάλαν (ταλαν-) wretched, unhappy

E

ΦΙΛ.

(commandingly)

ἀλλ' ἄνοιγε τὴν θύραν.

ΒΔΕΛ.

(resolutely)

μὰ τὸν Ποσειδῶ, πάτερ, οὐδέποτε γε.

ΦΙΛ.

(a pause, then craftily)

ἀλλ' ἔστι νουμηνία τήμερον.

ΒΔΕΛ.

ὁ ἄνθρωπος οὗτος μέγα τι κακὸν παρασκευάζεται, ὡς ἐμοιγε δοκεῖ. τί σοι δοκεῖ, Ξανθία;

Σ.

καὶ ἔμοιγε δοκεῖ.

ΦΙΛ.

(overhears)

μὰ τὸν Δία οὐ δῆτα, ἀλλ' ἔξειμι, ἐπεὶ τὸν ἡμίονον ἐν τῇ ἀγορᾷ πωλεῖν βιούλομαι αὐτοῖς τοῖς κανθηλίοις.

ΒΔΕΛ.

πωλεῖν βιούλη τὸν ἡμίονον αὐτοῖς τοῖς κανθηλίοις; ἀλλ' ἐγὼ τοῦτο ἀν δρᾶν δυναίμην.

ΦΙΛ.

ἐγὼ δὲ τοῦτο ἀν δυναίμην ἄμεινον ή σύ.

ΒΔΕΛ.

οὐ μὰ τὸν Δία, ἀλλ' ἐγὼ σοῦ ἄμεινον.

ΦΙΛ.

ἀλλὰ εἰσιών τὸν ἡμίονον ἔχαγε.

The mule is led out of the courtyard.

ΒΔΕΛ.

ἀλλὰ τί παθὼν στένεις, ἡμίονε; ἂρα ὅτι τήμερον πωλήσομέν σε; ἀλλὰ μὴ στένει μηκέτι, ἡμίονε. τί δὲ τοῦτο τὸ πρᾶγμα; τί στένεις, εἰ μὴ φέρεις Ὁδυσσέα τινά;

Vocabulary for Section Nine E

ἄμεινον better

ἄνοιγε open!

αὐτ-οῖς τοῖς κανθηλίοις pack-saddle and all

ἔμοι-γε to me

ἔξ-άγ-ω bring out, lead out

μηκέτι no longer

νου-μηνί-α, ἡ first of the month (1b) (market-day)

Ὀδυσσεύς, ὁ Odysseus (3g)

παρα-σκευάζ-ομαι devise, prepare

πωλέ-ω sell

στέν-ω groan

τῇ ἀγορ-ῇ the market-place



ὁ ἡμίονος . . .



. . . φέρει Ὁδυσσέα τινά

S.	(looks under the mule)	
ΒΔΕΛ.	ἀλλὰ ναὶ μὰ Δία φέρει κάτω γε τουτονί τινα. τίνα φέρει ὁ ήμιονος; τίς εἶ ποτ', ὃ 'νθρωπε;	25
ΦΙΛ.	Οὔτις νὴ Δία.	
ΒΔΕΛ.	Οὔτις σύ; ποδαπός εῖ;	
ΦΙΛ.	'Ιθακήσιος, ὁ τοῦ Ἀποδρασιπίδου.	
ΒΔΕΛ.	(to Sosias) ὕφελκε αὐτόν.	
S.	(looks at Philokleon with disgust)	30
	ῶ μιαρώτατος. γιγνώσκω γάρ σε πάντων πονηρότατον ὄντα. τῷ γάρ ¹ 'Οδυσσεῖ δὴ δόμοιότατός ἐστιν ὁ πατήρ, ὃς ἔμοιγε δοκεῖ. ἀλλ' ὡς πάτερ, σπουδῇ πάσῃ ὥθει τὸν ήμιονον καὶ σεαυτὸν εἰς τὴν οἰκίαν.	
	(points to a pile of stones)	35
	σὺ δέ, Σωσία, ὥθει ταῖς χερσὶ πολλοὺς τῶν λίθων πρὸς τὴν θύραν.	
S.	(busies himself with the task. Suddenly . . .)	
	οἴμοι τάλας. τί τοῦτο; πόθεν ποτ' ἐνέπεσέ μοι τὸ βώλιον;	
S.	(points to the roof)	40
	ἰδού, ὡς δέσποτα. ὁ ἀνὴρ στρουθὸς γίγνεται.	
ΒΔΕΛ.	οἴμοι κακοδαίμων. οὐ γάρ με λανθάνει ὁ πατήρ στρουθὸς γιγνόμενος. ἀλλὰ φθῆσεται ήμᾶς ἐκφυγῶν. ποῦ ποῦ ἐστί μοι τὸ δίκτυον; σοῦ σοῦ, πάλιν σοῦ.	
	(τῷ δικτύῳ διώκει τὸν πατέρα)	
S.	(with relief, determined that the old man will give no more trouble)	45
	ἄγε νυν. ἐπειδὴ τουτονὶ μὲν ἐνεκλείσαμεν, ἐγκλείσαστ' δ' ἡμῖν καὶ φύλαξιν ὅνσι πράγματα ¹ οὐκ αὖθις ¹ παρέξει ὁ γέρων οὐδὲ λήσει ήμᾶς ἀποδραμῶν, τί οὐ καθεύδομεν δλίγον χρόνον;	

ἀπο-δραμ-ῶν see ἀπο-τρέχ-ω	λίθ-ος, ὁ stone (2a)	τῷ δικτύ-ῳ with the net
ἀπο-τρέχ-ω (ἀπο-δραμ-) run away	μιαρ-ός -ά -όν foul	τῷ Ὁδυσσ-εῖ Odysseus (after όμοιότατος)
Ἀπο-δρασ-ιππ-ίδης, ὁ the son of Runawayhorse (1d) (comic name)	μοι τε (after ἐνέπεσε); μοι (after ἐστι)	ὑφ-έλκ-ω drag from beneath
βώλι-ον, τό clod of earth (2b)	ὅμοι-ος -α -ον like	φθήσ-εται he will anticipate (fut. of φθάν-ω)
δίκτυ-ον, τό net (2b)	ὅτι because	φύλαξιν οὖσι (to us) being guards (goes with ἐγκλείσασι ... ἡμῖν)
δυν-αίμην ἀν I would be able (opt. of δύν-αμαι)	οὖν No-man	ωθέ-ω push
ἐγ-κλεί-ω shut in	πάντ-ων of all	
ἐκ-φεύγ-ω (ἐκ-φυγ-) escape	ποδαπός from which country?	
ἡμίον-ος, ὁ mule (2a)	πράγματα παρ-έχ-ω cause problems (fut. παρ-έξ-ω)	
'Ιθακήσι-ος, ὁ (an) Ithakan (2a)	οοί to you (s.)	
κάτω below, underneath	σοῦ (ll.46-7) shoo!	
λήσ-ει he will escape notice (fut. of λανθάν-ω)	σπουδ-ῇ πάσ-ῃ with all urgency (i.e. most urgently)	
	στρουθ-ός, ὁ sparrow (2a)	ἀποτρέχω (ἀποδραμ-) run away
	ταῖς χεροὶ with your hands	ἐγκλείω shut in, lock in
		ἐκφεύγω (ἐκφυγ-) escape
		ἐξάγω (ἐξαγαγ-) lead/bring out

ἡμίονος, ὁ mule (2a)
μηκέτι πο longer
μιαρός ἄ ὃn foul, polluted

δομοίος δ̄ on like, similar to (+dat.)
παρέχω (παρασχ-) give to, provide
πράγματα παρέχω cause trouble

πωλέω sell
στένω groan
χράομαι use, employ (+ dat.)

F

Bdelykleon now persuades Philokleon that he should not go out to the court, but stay at home and judge offences committed by members of his own household. The old man agrees, and they begin to set up the courtroom.

In *World of Athens*: pay for jurors 6.41.

(Βδελυκλέων τῷ πατρὶ λέγει)

ΒΔΕΛ. ἄκουε, ὡς πάτερ, οὐκέτι σε ἐάσω εἰς τὸ δικαστήριον ἀπιέναι, οὐδ' ἔμε
λήσεις πειρώμενος ἔξιέναι.

ΦΙΛ. (dismayed)
τί τοῦτο; ἀλλ' ἀπολεῖς με, οὐκ ἐάσας ἔξιέναι.

ΒΔΕΛ. (firmly)
ἐνθάδε μένειν σε χρή, πάτερ, καὶ ἔμοι πιθέσθαι,

ΦΙΛ. ἀλλ' ὅμως ἐγὼ δικάζειν βούλομαι.

ΒΔΕΛ. (falls to the floor in a rage)
ἀνίστασο, ὡς πάτερ, ἐπεὶ τήμερον δικάσαι δυνήσῃ.

ΦΙΛ. ἀλλὰ πῶς δικάζειν μοι ἔξεσται, ἐνθάδε μένοντι;

Vocabulary for Section Nine F

Grammar for 9F–G

- Aorist infinitives, first and second, active and middle
- Aspect in the infinitive
- Aorist imperatives, first and second, active and middle
- Present imperatives: εἰμί, εἰμι, οἶδα, δύναμαι, ἀνίσταμαι
- Εξεστι, δεινός
- Vocatives
- Adjectives: πᾶς

ἀν-ίστασο get up! (s.)

(ἀν-ίστα-μαι)

δυνήσ-ῃ you (s.) will be able

(fut. of δύν-αμαι)

ἔά-ω (έασ-) allow

ἐνθάδε here

ἔξ-εστι it is possible (for x (dat.)

to -)

ὅμως nevertheless, however

πιθ-έσθαι to obey (πειθ-ομαι/έ-
πιθ-όμην)

χρή it is necessary (for x [acc.] to-)

ΒΔΕΛ.	ἐν τῇ σαυτοῦ οἰκίᾳ ἔσται σοι δικαστήριον καὶ τοῖς οἰκέταις δικάσαι ἔξεσται.	
ΦΙΛ.	τί φῆς; ἀλλὰ τίνι τρόπῳ καὶ περὶ τίνος;	15
ΒΔΕΛ.	περὶ πολλῶν. φέρε γάρ. εἰσὶ γάρ σοι πολλοὶ οἰκέται, ἀλλὰ εὐ̄ οἴσθ' ὅτι οἱ οἰκέται οὐ βιούλονται παύσασθαι ἀδικοῦντες, ἀλλ' αἴτιοί εἰσι πολλῶν κακῶν. χρὴ οὖν σε κατάσκοπον γενέσθαι τῶν πραγμάτων τῶν ἐν τῇ οἰκίᾳ γιγνομένων. καὶ ταῦτα τὰ κακὰ ἔξεσται σοι σκοπουμένω τήμερον ἔχευρεν, ἔχευρόντι δὲ δίκην λαβεῖν. οὔκουν ἂν βιούλοιο τοῦτο δρᾶν, καὶ ἀναγκάζειν τοὺς οἰκέτας τῶν κακῶν παύσασθαι καὶ βελτίους γενέσθαι;	20
ΦΙΛ.	καὶ πάνυ βουλούμην ἄν. ἀναπείθεις γάρ με τοῖς λόγοις. ἀλλ' ἔκεινο οὕπω λέγεις, τὸν μισθὸν ὀπόθεν λαβεῖν δυνήσομαι. οὔκουν βιούλοιο ἄν τὸ πρᾶγμα δηλοῦν;	25
ΒΔΕΛ.	λήψῃ παρ' ἐμοῦ.	30
ΦΙΛ.	(satisfied) καλῶς λέγεις.	
ΒΔΕΛ.	καὶ ποιήσαι τοῦτο ἑθέλοις ἄν;	
ΦΙΛ.	τοῦτο ἄν ποιοίν.	
ΒΔΕΛ.	ἀνάμενε νῦν. ἐγὼ γάρ ταχέως ἥξω φέρων τὰ τοῦ δικαστηρίου ταῖς χερσί. νὴ Δία, ἔξοισώ πάντα.	
	(ἀναμένει μὲν ὁ γέρων, ὁ δ' υἱὸς εἰς τὴν οἰκίαν εἰσέρχεται. δι' ὀλίγου Βδελυκλέων ἔξελθων τὰ τοῦ δικαστηρίου ταῖς χερσὶ μόγις ἐκφέρει.)	
ΒΔΕΛ.	(panting, and finally depositing the equipment) ἰδού, τέλος γάρ ἔξήνεγκον τὰ τοῦ δικαστηρίου ἐγώ.	40
ΦΙΛ.	(looking at what Bdelykleon brought in) ἔξήνεγκας δὴ σὺ πάντα;	
ΒΔΕΛ.	νὴ Δία, δοκῶ γ' ἐνεγκεῖν πάντα. (points to a brazier)	
	καὶ πῦρ γε τοутὶ ἔξήνεγκον. ίδού, ἐγγὺς τοῦ πυρὸς φακῇ τίς σοί ἔστιν. (joyfully)	45
ΦΙΛ.	ἰοὺ ιού. ἔξεσται γάρ μοι δικάζοντι τὴν φακῆν ἐσθίειν. καὶ νὴ τὸν Δία αὐτὴν ἔδομαι, ὡς ἔμοιγε δοκεῖ, πάσῃ προθυμίᾳ, δεινὸς δὴ ὃν φαγεῖν. (pointing at a cockerel)	
	ἄταρ τί βουλόμενος τὸν ἀλεκτρυόνα ἔξήνεγκας;	50
ΒΔΕΛ.	ὅτι; ὁ ἀλεκτρυών σ' ἐγέρειν οἵστ' ἔσται τῇ φωνῇ. μακροὶ μὲν γάρ εἰσιν οἱ τῶν κατηγόρων λόγοι, σὺ δὲ δεινὸς καθεύδειν, καίπερ ἐν τῷ δικαστηρίῳ καθιζόμενος.	

ἀλεκτρυών (ἀλεκτρυον-), ὁ cockerel (3a)	γεν-έσθαι to become (γίγν-ομαι/ἐ-γεν-όμην)	δι' ὀλίγου after a short while
ἀναγκάζ-ω force, compel	δειν-δές καθεύδειν clever at sleeping	δικάσ-αι to give a judgment (δικάζ-ω)
ἀνα-μέν-ω hold on, wait around	δειν-δές φαγ-εῖν clever at eating	δυνήσ-ομαι I will be able (fut. of δύν-αμαι)
ἄταρ but	ἐγείρ-ω wake up	ἐγείρ-ω wake up

ἔδ-ομαι I shall eat (fut. of ἐσθί-ω)	μακρ-ός -ά -όν long	Vocabulary to be learnt
ἔθέλ-ω wish, want (to)	μισθ-ός, ὁ pay (2a)	ἀναμένω (ἀναμενα-) wait, hold on
ἔκ-φέρ-ω (ἐξ-ενεγκ-) carry out	μόγις with difficulty	ἄταρ but
ἔνεγκ-εῖν to bring (φέρ-ω/ ἡνεγκ-ον)	οἴ-ός τ' εἰμι be able (to) (+ inf.)	δεινός ἡ ὁν clever at (+inf.); dire, terrible
ἔξ-ευρ-εῖν to discover (ἐξ- ευρίσκ-ω/ἐξ-ηὑρ-ον)	όπόθεν from where	έάω (έασσα-, aor. εἴασσα) allow
ἔξ-ηγεκ-ας you (s.) brought out (aor. ἔκ-φέρ-ω)	ὅ τι; what?	ἐκφέρω (ἐξενεγκ-) carry out; (often: carry out for burial)
ἔξ-οισ-ω I shall bring out (fut. of ἔκ-φέρ-ω)	οὔπω=οὐδέπω not yet	ἐνθάδε here
ἔσθι-ω (φαγ-) eat	παρά (+ gen.) from	ἔξεστι it is possible (for X [dat.] to – [inf.])
ἥκ-ω come	πάντ-α everything (acc.)	ἔσθιω (φαγ-) eat (fut. ἔδομαι)
ἰού hurry!	πάσ-ῃ προθυμί-ά with all eagerness (i.e. most eagerly)	ὅμως nevertheless, however
κατά-σκο-ος, ὁ scout, spy, inspector (2a)	παύ-ασθαι to stop; to cease	ὅ τι; what? (in reply to τί)
κατήγορος, ὁ prosecutor (2a)	ποιήσ-αι to act on (ποιέ-ω)	χρή it is necessary (for X (acc.) to – [inf.])
λαβ-εῖν to exact (λαμβάν-ω/ ἐ-λαβ-ον)	πῦρ (πυρ), τό fire, brazier (3b)	
	σκοπέομαι investigate, examine	
	τίν-ι τρόπ-ῳ how? in what way? (τρόπ-ος, ὁ way [[2a]])	
	φακ-ῆ, ἡ lentil-soup (la)	

Law-court procedure

Because the court is one set up at home, Philokleon can enjoy all the home comforts he presumably would not have had in a real court – hot soup, for example, (ll. 45–7). But there are two specific items mentioned in 9G. The *kados* (of which there were two) was the urn in which one placed one's vote. Each juror had two 'pebbles' for voting. One was 'live'. One placed one's 'live' one in either the innocent or guilty *kados*, and dropped the other pebble in the other. The *klepsudra* illustrated on p. 110 – the only one found in the Athenian *agora* – controlled the length of the speeches: it was filled with water, and the plug was removed when the speech began (one juror was appointed to be in charge of it). The speech had to end when the water had emptied. Both sides were thereby allotted the same time for their speeches. The illustrated *klepsudra* holds two *χόες* of water (note the two capital *Xs* on the side), and runs out in six minutes. But we learn from Aristotle's *Constitution of Athens* that different sorts of cases were granted speeches of different lengths, measured in numbers of *χόες* – anything from three to forty-four. But we do not know whether the plugs were of the same size as the example we possess; further, that *klepsudra* belonged to the Antiochis tribe (as the inscription indicates: ANTIOΧΙΔΟΣ, 'of Antiochis'), not the courts.

G

In *World of Athens*: water-clock 6.46.

- ΒΔΕΛ. ἄρα πάντ' ἀρέσκει σοι, πάτερ; εἰπέ μοι.
 ΦΙΛ. πάντα δή μοι ἀρέσκει, εὐ̄ θού̄ ὅτι.
 ΒΔΕΛ. οὐκοῦν κάθιζε, πάτερ. ίδού· τὴν γὰρ πρώτην δίκην καλῶ.
 ΦΙΛ. μὴ κάλει τὴν δίκην, ὥ πατη, ἀλλ' ἄκουσον.
 ΒΔΕΛ. καὶ δὴ ἀκούω. τί λέγεις; ίθι, ὥ πάτερ, λέξον.
 ΦΙΛ. ποῦ εἰσιν οἱ κάδοι; οὐ γὰρ δύναμαι τὴν ψῆφον θέσθαι ἀνευ τῶν κάδων,
 εὐ̄ θού̄ ὅτι.
 (ἐκτρέχων ἄρχεται ὁ γέρων)
 ΒΔΕΛ. (shouting after him)
 οὗτος, σὺ ποῖ σπεύδεις;
 ΦΙΛ. κάδων ἔνεκα ἐκτρέχω.
 ΒΔΕΛ. μὴ ἄπιθι μηδαμῶς, ἀλλ' ἐμοὶ πιθοῦ καὶ ἄκουσον, ὥ πάτερ.
 ΦΙΛ. (looking back over his shoulder)
 ἀλλ' ὥ πατ, δεῖ με τοὺς κάδους ζητήσαντα τὴν ψῆφον θέσθαι. ἀλλ' ἔασον.
 (αὐθις ἄρχεται ἐκτρέχων)
 ΒΔΕΛ. (points to some cups)
 παῦσαι ἐκτρέχων, πάτερ, ἐπειδὴ τυγχάνω ἔχων ταῦτα τὰ κυμβία. μὴ οὖν
 ἄπιθι.
 ΦΙΛ. (satisfied)
 καλῶς γε. πάντα γὰρ τὰ τοῦ δικαστηρίου πάρεστι –
 (has a sudden thought)
 πλήν –
 ΒΔΕΛ. λέξον· τὸ τί;



αἱ κλεψύδραι



ἡ ἀμίς κλεψύδρα ἀρίστη

ΦΙΛ. πλὴν τῆς κλεψύδρας. ποῦ ἔστιν ἡ κλεψύδρα; ἔνεγκε μοι.

ΒΔΕΛ. ίδού.

(τὴν τοῦ πατρὸς ἀμίδα δηλοῖ)

εἰπέ, αὕτη δὴ τίς ἔστιν; οὐχὶ κλεψύδραν ἀρίστην ἡγῇ τὴν ἀμίδα ταύτην;
 πάντα νῦν πάρεστιν.

Sosias enters, leading two dogs. It seems that one, Labes (Λάβης 'Grabber'), has wolfed a whole cheese. It is decided that the other dog should charge him with theft.

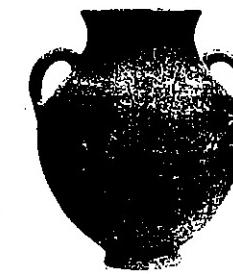
Bdelykleon orders the slaves to clear the 'courtroom' and asks for ritual prayers.

ΒΔΕΛ. κάθιζε οὖν, πάτερ, καὶ παῦσαι φροντίζων. ἀκούσατε, παῖδες, καὶ ἐμοὶ
 πίθεσθε, καὶ ἐξενέγκατε τὸ πῦρ. ὑμεῖς δὲ εὔξασθε πᾶσι τοῖς θεοῖς,
 εὐέργειοι δὲ κατηγορεῖτε.

(ἔξενεγκόντες τὸ πῦρ ἀπέρχονται πάντες οἱ δοῦλοι, εὔχονται δὲ τοῖς θεοῖς οἱ
 παρόντες)



κάδον φέρει



'ΚΑΔΟΣ ΕΙΜΙ'

Vocabulary for Section Nine G

ἀκούσ-ατε listen! pay attention!

(pl.) (ἀκού-ω)

ἄκουσ-ον listen! pay attention!

(s.) (ἀκού-ω)

ἀμίς (ἀμīδ-) , ἡ chamber-pot (3a)

ἄνευ + gen.) without

ἄπ-ιθι go away! (s.)

(ἀπ-έρχ-ομαι/ἀπ-ειμι)

ἀρέσκ-ει it pleases

(+dat.)

ἄρχ-ομαι begin (+ part.)

ἔασ-ον (lit. 'allow!') leave off!

(s.) (έά-ω)

ἐκ-τρέχ-ω run out

ἐνεγκ-έ fetch! (φέρ-ω/

ἥνεγκ-ον)

ἐξ-ενέγκ-ατε fetch out! (pl.)

(ἐξ-φέρ-ω/ἐξ-ἥνεγκ-α)

εὔξ-ασθε pray! (pl.) (εὔχ-ομαι)

θέ-σθαι to cast (τίθεμαι/

ἐ-θέ-μην)

ἴθι come! (s.) (ἔρχ-ομαι/είμι)

ἴσθι know! (s.) (οἶδα)

κάδ-ος, ὁ vot-ing-urn (2a)

κάδ-ων ἔνεκα because of the urns

καὶ δὴ well, all right (you have

my attention)

καλῶς γε fine!

κατηγορέ-ω accuse, prosecute

κλεψύδρ-α, ἡ water-clock (1b)

κυμβί-ον, τό cup (2b)

λέξ-ον (lit. 'speak!') out with it!

(λέγ-ω)

μηδαμ-ῶς in no way

πάντ-α everything; all (nom.)

πάντ-ες all (nom. pl. m.)

πᾶσι to all (dat. pl. m.)

παῦσ-αι stop! (s.) (παύ-ομαι)

πίθ-εσθε obey! (pl.)

(πείθ-ομαι/ἐ-πιθ-όμην)

πιθ-ῶ obey! (s.) (πείθ-ομαι/

ἐ-πιθ-όμην)

πλήν (+ gen.) except

πῦρ (πυρ-), τό fire (3b)

ψῆφ-ος, ἡ vote (2a) (lit.

pebble)

Vocabulary to be learnt

ἄρχομαι begin (+inf. or part.)

ἐκτρέχω (ἐκδραμ-) run out

ἔνεκα (+gen.) because, for the sake of (usually placed after the noun)

πᾶς πᾶσα πᾶν (παντ-) all

ὁ πᾶς the whole of

πλήν (+gen.) except

πῦρ (πυρ-), τό fire (3b)

H

After the prayers, Bdelykleon acts as herald and opens the proceedings. Philokleon eats happily as he listens to the case, which is a γραφή for theft brought by Dog against Labes.

In *World of Athens*: coming to trial 6.49–50.

ΒΔΕΛ. εἴ τις ἡλιαστῆς ἔξω ὧν τυγχάνει, εἰσίτω καὶ σπευδέτω.

ΦΙΛ. (*looks about expectantly*)

τίς ἐσθ' ὁ φεύγων; προσίτω.

(προσέρχεται ὁ φεύγων, κύων ὅν)

ΒΔΕΛ. ἀκούσατ' ἥδη τῆς γραφῆς.

(*he reads out the charge*)

ἔγραψατο Κύων Κυδαθηναῖεύς κύνα Λάβητ' Αἰξωνέα κλοπῆς. ἥδίκησε
γάρ ὁ φεύγων, μόνος τὸν τυρὸν καταφαγών. καὶ μὴν ὁ φεύγων ούτοις
Λάβης πάρεστιν.

ΦΙΛ. (*regarding the dog balefully*)

προσίτω. ὃ μιαρὸς οὗτος, γιγνώσκω σε κλέπτην ὅντα. ἀλλ' ἔξαπατήσειν
μ' ἐλπίζεις, εῦ οἶδα. ποῦ δ' ἐσθ' ὁ διώκων, ὁ Κυδαθηναῖεύς κύων; ἵθι,
κύον.

ΚΥΩΝ αὖτις.

ΒΔΕΛ. πάρεστιν οὗτος.

ΞΑΝΘΙΑΣ ἔτερος οὗτος αὖ Λάβης εἶναι μοι δοκεῖ, λόγω μὲν ἀναίτιος ὧν, ἔργω δὲ
κλέπτης καὶ αὐτός, καὶ ἀγαθός γε καταφαγεῖν πάντα τὸν τυρόν.

5

10

15



The trial of Labes from Aristophanes' *Wasps*

Vocabulary for Section Nine H

Grammar for 9H–J

- Third person imperatives, present and aorist, active and middle, incl.
εἰμί, εἶμι, οἴδα
- Future infinitive and its uses
- Root aorists: ἔβην, ἔγνων
- ἐπίσταμαι 'I know'
- Principal parts: αἱρέω, αἱρέομαι, πάσχω, φέρω, πείθω, πείθομαι

ἀγαθ-ός -ή -όν good (at)
(+ inf.)

Αἰξων-εύς, ὁ man from the deme
Aixone (3g)

ἀν-αίτι-ος -ον innocent

αῦ αῦ woof! woof!

γράφ-ομαι indict x (acc.) for
γ (gen.)

διώκ-ω prosecute

ἐλπίζ-ω hope, expect (to)
ἔξ-απατήσ-ειν to deceive

(ἔξ-απατά-ω)

ἔξω outside

ἡλιάστ-ης, ὁ juror in the Eliaia
court (1d)

καὶ μήν and look ...

κλέπτ-ης, ὁ thief (1d)

κλοπ-ή, ἡ theft (1a)

Κυδαθηναῖ-εύς, ὁ man from the
deme Kydathene (3g)

Λάβης (Λαβῆτ-), ὁ Labes (3a)
(‘Grabber’)

προσ-ίτω let him come forward
(προσ-έρχ-ομαι/πρόσ-ειμι)

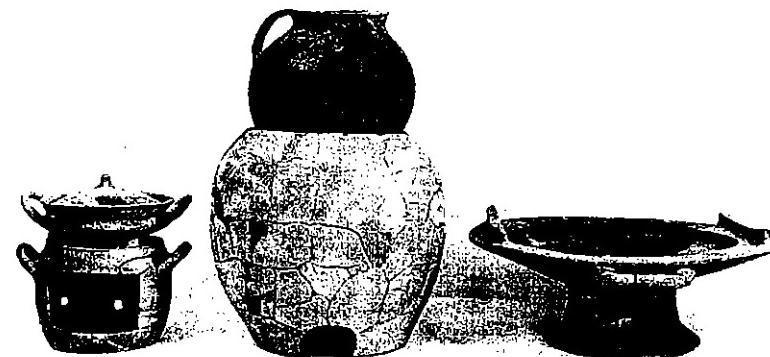
σπευδ-έτω let him hurry!
(σπεύδ-ω)

φεύγ-ω be a defendant

Kleon and Lakhes

The trial between the two dogs is an extended satire on two contemporary politicians, Kleon and Lakhes. The dog from Kudathenaion represents Kleon, Labes from Aixone represents Lakhes. Kleon is already at the heart of *Wasps* because it was he who had raised jury pay: hence Philokleon ‘Love-Kleon’, and Bdelykleon ‘Loathe-Kleon’. Here Aristophanes sees a further chance to mock Kleon by turning him into a dog and having him prosecute Labes/Lakhes for ‘eating up all the Sicilian cheese’. Lakhes had been involved with an expedition round Sicily in 427–4, and it seems he had been accused of helping himself to the money that Athens’ allies in Sicily had been providing for the upkeep of the fleet. Whether Kleon had actually prosecuted Lakhes on these grounds is not known; but since Kleon was renowned for putting himself forward as a ‘champion of the people’ by prosecuting officials whose financial conduct was dodgy, and had recently been making comments about Lakhes’ behaviour, Aristophanes saw a chance to have a bit of fun at his expense. It is notable that, throughout the trial, the dog Kleon is presented as every bit as bad as Labes/Lakhes (see e.g. *Text* 9H l.16, 9I ll.23–4). Aristophanes always had it in for Kleon. The point is that the majority of leaders of the people before Pericles had been from traditional families whose wealth was in land; but after the death of Pericles, the new breed of politicians came from un-landed, *nouveau-riche* families, whom Aristophanes despised.

ΒΔΕΛ.	σίγα, κάθιξε. σὺ δέ, ὦ κύον, ἀναβάς κατηγόρει. (ὅ δὲ κύων, ἀναβῆναι οὐκ ἐθέλων, ἀποτρέχει)	
ΦΙΛ.	The dog runs off round the courtroom. At last he is caught and put on the rostrum.	20
ΦΙΛ.	εὗ γε. τέλος γάρ ἀνέρη ὁ κύων. ἔγώ δέ, ἄμα δικάζων, πᾶσαν τὴν φακῆν ἔδομαι, τῆς δὲ κατηγορίας ἀκούσομαι ἐσθίων.	
ΚΥΩΝ	τῆς μὲν γραφῆς ἡκούσατ', ὡς ἀνδρες δικασταί. οὕτος γάρ ὁ ἀδικήσας με ἔλαθε ἀπίων μόνος, καὶ πάντα τὸν τυρὸν καταφαγών. καὶ ὅτε μέρος ἡτησα ἔγώ, οὐ παρεῖχε μοι αἰτοῦντι. παύσομαι κατηγορῶν· δίκασον.	25
ΦΙΛ.	ἀλλ' ὡς γάθε, τὸ πρᾶγμα φανερόν ἐστιν. αὐτὸς γάρ βοϊ. τὴν ψῆφον οὖν θέσθαι με δεῖ, καὶ ἐλεῖν αὐτὸν.	
ΒΔΕΛ.	(appeals to Philokleon)	
	ἴθι, πάτερ, πρός τῶν θεῶν, ἐμοὶ πιθοῦ καὶ μὴ προκαταγίγνωσκε. δεῖ γάρ σε ἀμφοτέρων ἀκοῦσαι, ἀκούσαντα δέ οὔτω τὴν ψῆφον θέσθαι.	30
ΚΥΩΝ	κολάσατε αὐτόν, ὡς ὄντα αὖ πολὺ κυνῶν ἀπάντων ἄνδρα μονοφαγίσταν, καὶ ἔλετε τοῦτον.	
ΒΔΕΛ.	vñ δὲ τούς μάρτυρας εἰσκαλῶ ἔγωγε. (calls out a summons)	
	προσιόντων πάντες οἱ Λάβητος μάρτυρες, κυμβίον, τυρόκνηστις, χύτρα, καὶ τὰ ἄλλα σκεύη πάντα. Ίθι, ὦ κύον, ἀνάβατε, ἀπολογοῦ.	35
ΦΙΛ.	(there is a long silence from Labes)	
	τί παθὼν σιωπᾶς; λέγοις ἄν. ἔξεστι γάρ καὶ δὴ δεῖ σε ἀπολογεῖσθαι. ἀλλὰ οὐ δύναται οὗτός γ', ὡς ἔμοιγε δοκεῖ. οὐ γάρ ἐπίσταται λέγειν.	
ΒΔΕΛ.	καταβῆθι, ὦ κύον. ἔγώ γάρ μέλλω ἀπολογήσεσθαι, εῦ εἰδὼς περὶ τὰ δικανικά.	40



χύτρα καὶ τὰ ἄλλα σκεύη

αἰρέω (έλ-) convict	καὶ δὴ and indeed	Vocabulary to be learnt
αἰτέω ask (for)	κατά-βηθι get down! (s.)	ἀκούω hear, listen to (+ gen. of person/thing)
ἀκούω listen (to) (+gen.)	(κατα-βαίνω/κατ-έ-βην)	ἀπολογέομαι defend oneself, make a speech in one's own defence
ἀμφότερ-οι -αι -α both	κατ-εοθίω (κατα-φαγ-) eat up	γραφή, ἡ indictment, charge, case (1a)
ἀνα-βάς going up	κατηγορέω prosecute, make a prosecution speech	γράφομαι indict, charge
(ἀνα-βαίνω/ἀν-έ-βην)	κατηγορία, ἡ prosecution (1b)	γραφήν γράφομαι indict X (acc.) on charge of Y (gen.)
ἀνα-βῆν-αι to go up	κηρύττεω announce	διώκω prosecute, pursue
(ἀνα-βαίνω/ἀν-έ-βην)	κυμβίον, τό cup (2b)	ἐθέλω wish, want (to)
ἀν-έ-βη (he) went up	κύων (κυν-), ὁ dog (3a)	κατηγορέω prosecute X (gen.) on a charge of Y (acc.)
(ἀνα-βαίνω/ἀν-έ-βην)	μάρτυνς (μαρτυρ-), ὁ witness (3a)	κατηγορία, ἡ speech for the prosecution (1b)
ἄπας ἄπασ-α ἄπαν (άπαντ-) all	μέλλω be about (to)	κύων (κυν-), ὁ dog (3a)
ἀπο-λογέ-ομαι make speech for the defence	μονο-φαγ-ίστατ-ος most selfish (lit. 'alone') eater	μάρτυς (μαρτυρ-), ὁ witness (3a)
ἀπο-λογήσ-εσθαι to make the defence speech	πολὺ much	μέρος, τό share, part (3c)
αὖ again, moreover	προ-κατα-γιγνώσκω prejudge	πολύ (adv.) much
γραφή, ἡ indictment, charge (1a)	πρός (+ gen.) in the name of	πρός (+gen.) in the name of, under the protection of
δικαινικ-ά, τά court affairs, legal matters (2b)	προσ-ίόντων let them come forward! (προσ-έρχ-ομαι/πρόσ-ειμι)	φεύγω (φυγ-) be a defendant, be on trial; flee
ἐθέλω wish, want (to)	σιγά-ω be quiet	ψῆφος, ἡ vote, voting-pebble (2a)
εἰσ-ίτω let him come in! (εἰσ-έρχ-ομαι/εῖσ-ειμι)	τυρό-κνηστις (τυροκνηστιδ-), ἡ cheese-grater (3a)	
εἰσ-καλέ-ω call in, summon	τυρός, ὁ cheese (2a)	
ἔλ-ειν see αἰρέω	φακή, ἡ lentil-soup (1a)	
ἔλ-ετε see αἰρέω	φανερός -ά -όν clear, obvious	
ἐπ-ίστα-μαι know how (to) (+ inf.)	χυτρά, ἡ cooking-pot	
εῦγε well done! hurrah!	ψῆφος, ἡ vote (2a) (lit. 'pebble')	
Θέ-οθαι to cast (τίθε-μαι/ἔ-θε-μην)		

I

In *World of Athens*: witnesses and evidence 6.46; cheese 2.16.

(ό Βδελυκλέων, τῆς ἀπολογίας ἀρχόμενος, λέγει)

ΒΔΕΛ. χαλεπὸν μέν, ὕνδρες, ἐστὶν ὑπὲρ κυνὸς τοσαύτης διαβολῆς
τυχόντος ἀποκρίνασθαι, λέξω δ' ὅμως. γιγνώσκω γάρ αὐτὸν ἀγαθὸν ὄντα
καὶ διώκοντα τοὺς λύκους.

ΦΙΛ. (*dissenting*)

κλέπτης μὲν ὦντος γ' εἶναί μοι δοκεῖ καὶ ἄξιος θανάτου. δεῖ ὦντ με
ἔλειν αὐτὸν κλέψαντα, ἐλόντα δ' ἔτεραν αὐδίκην δικάζειν.

5

ΒΔΕΛ. μὰ Δί', ἀλλ' ἄριστός ἐστι πάντων τῶν νυνὶ κυνῶν, ἐπειδὴ οἵος τ' ἐστὶ⁵
πολλὰ πρόβατα φυλάττειν.

ΦΙΛ. τί ὦντ ὄφελος, εἰ τὸν τυρὸν ὑφαιρεῖται, ὑφελόμενος δὲ κατεσθίει;

10

ΒΔΕΛ. ὅ τι; φυλάττει γάρ καὶ τὴν θύραν. εἰ δ' ὑφειλετο τὸν τυρὸν,
συγγνώμην ἔχετε. κιθαρίζειν γάρ οὐκ ἐπίσταται. ἀκουσον, ὡς δαιμόνιε,
τῶν μαρτύρων. ἀνάβιθι, τυρόκνηστι, καὶ λέξον μέγα. σὺ γάρ τὸν τυρὸν
φυλάττουσα ἔτυχες.

(ἀνίσταται ἡ τυρόκνηστις)

ἀπόκριναι σαφῶς; ἄρα κατέκνησας τὸν τυρὸν ἀμφοτέροις τοῖς κυσίν;
(bends his head towards the grater and pretends to listen)

15

λέγει ὅτι πάντα κατέκνησεν ἀμφοτέροις.

ΦΙΛ. νὴ Δία, ἀλλὰ γιγνώσκω αὐτὴν ψευδομένην.

20

(pleading)

ἄλλ' ὡς δαιμόνιε, οἴκτιρε τοὺς κακὰ πάσχοντας. οὗτος γάρ ὁ Λάβης
οὐδέποτε ἐν τῇ οἰκίᾳ μένει, ἀλλὰ τὰ σιτία ζητῶν ἐκ τῆς οἰκίας ἔξερχεται.
οὐδὲ δέ τέρος κύνων τὴν οἰκίαν φυλάττει μόνον. ἐνθάδε γάρ μένων ἐλπίζει
τὰ σιτία ύφαιρήσεσθαι παρὰ τῶν ἄλλων. καὶ ὑφελόμενος μηδέν, δάκνει.

25

ΦΙΛ. (feels his resolve breaking)

αἰβοῦ. τί κακόν πότ' ἐστι τόδε; κακόν τι περιβαίνει με, καὶ ὁ λέγων με
πείθει τοῖς λόγοις.

30

ΒΔΕΛ. (still pleading)

ἴθ' ἀντιβολῶ σε, οἴκτιρατε αὐτὸν, ὡς πάτερ, κακὰ παθόντα, καὶ
ἀπολύσατε. ποῦ τὰ παιδία; ἀναβαίνετε, ὡς πονηρά, αἰτεῖτε καὶ ἀντιβολεῖτε
δακρύοντα.

35

ΦΙΛ. (exasperated)

κατάβηθι, κατάβηθι, κατάβηθι, κατάβηθι.

ΒΔΕΛ. καταβήσομαι. καίτοι τὸ 'κατάβηθι' τοῦτο πολλοὺς δὴ πάνυ ἔξαπατῷ. οἱ
γάρ δικασταὶ τὸν φεύγοντα καταβῆναι κελεύουσιν, εἶτα καταβάντος
αὐτοῦ καταδικάζουσιν. ἀτάρ ὅμως καταβήσομαι.



γυνή τις τυροκνήστιδι χρωμένη

Vocabulary for Section Nine /

αἰβοῦ γῳ! arghh!	κατα-δικάζ-ω convict, find guilty	τυρό-κνηστις (τυροκνηστιδ-), ἡ
αἰρέ-ω (ἐλ-) convict	(+gen.)	cheese-grater (3a)
αἰτέ-ω ask	κατα-κνά-ω grate	ὑφ-αἰρέ-ομαι (ὑφ-ελ-) steal, take
ἀμφότερ-οι -αι -α both	κατ-εσθί-ω eat up	by stealth for oneself
ἀνά-βηθι go up! (s.)	κιθαρίζ-ω play the kithara (i.e. be educated)	ὑφ-αιρήσ-εσθαι to steal (ὑφ-ειρέ-ομαι)
(ἀνα-βαίν-ω/ἀν-έ-βηγν)	κλέπτη-ης, ὁ thief (1d)	ψεύδ-ομαι lie
ἀντι-βολέ-ω beg, plead (with)	λύκ-ος, ὁ wolf (2a)	
ἀπο-λογί-α, ἡ defence speech (1b)	μέγα loudly	
ἀπο-λύ-ω acquit	μὲν ὡν no, rather	
ἀπο-λύ-σ-ατε pl., as if to a whole	μηδεῖς μηδεμί-α μηδέν (μηδεν-)	
jury	no	
ἀρχ-ομαι begin (+gen.)	νυνὶ=νῦν	
αὖ again, further	ὅδε ἥδε τόδε this (here)	
δαιμόνι-ε my good fellow	οἰκτίρ-ατε pl., as if to a whole	
δακρύ-ω weep	jury	
ἐλ-εῖν } see αἰρέ-ω	οῖ-ός τ' εἰμι be able (to)	
ἐλ-δοντ-α }	ὄφελ-ος, τό use (3c)	
ἐλπί-ζω hope, expect	παιδί-ον, τό puppy (2b)	
ἔξ-απατά-ω deceive	παρά (+gen.) from	
ἐπ-ίστα-μαι know (how to)	περι-βαίν-ω surround	
(+ inf.)	πονηρ-ός -ά -όν poor, wretched	
θάνατ-ος, ὁ death (2a)	πρόβατ-α, τά sheep (2b)	
καίτοι and yet	σιτί-α, τά provisions, food (2b)	
κατα-βάντ-ος getting down (gen. s. m.) (κατα-βαίν-ω/ κατ-έ-βην)	συγγνώμη-η ἔχ-ω forgive	
κατα-βηθι get down! (s.)	τόδε see ὅδε	
(κατα-βαίν-ω/κατ-έ-βην)	τοσ-οῦτ-ος, τοσ-αύτ-η	
κατα-βήναι to get down	τοσ-οῦτ-ο(v) so great	
(κατα-βαίν-ω/κατ-έ-βην)	τυγχάν-ω (τυχ-) chance on, happen upon, hit upon	
κατα-βήσ-ομαι I shall get down	(+ gen.)	
(κατα-βαίν-ω/κατ-έ-βην)	ὑφαιρέομαι (ὑφελ-) steal, take for oneself by stealth	

Vocabulary to be learnt

αἰρέω (ἐλ-) take, capture,	
αἰτέω ask (for)	
ἀμφότεροι αι α both	
ἀπολογία, ἡ speech in one's own	
defence (1b)	

ἀρχομαι begin (+gen.); begin to
(+part. or inf.)

ἔλπιζω hope, expect (+fut. inf.)
θάνατος, ὁ death (2a)

(X [gen.] on charge of
Y [acc.])

κλέπτης, ὁ thief (1d)
παιδίον, τό child; slave (2b)

παρά (+gen.) from
τυγχάνω (τυχ-) hit, chance

τοσ-οῦτ-ος, τοσ-αύτ-η
τοσ-οῦτ-ο(v) so great

τυγχάν-ω (τυχ-) chance on, happen upon, hit upon
(+ gen.)

J

In *World of Athens*: voting 6.51.

ΦΙΛ.	(weeping)	
	εἰς κόρακας, ώς οὐκ ἀγαθὴν νομίζω τὴν φακῆν. ἐγὼ γὰρ ἀπεδάκρυσα, τὴν φακῆν ταύτην κατεσθίων.	
ΒΔΕΛ.	οὔκουν ἀποφεύγει δῆτα ὁ κύων;	5
ΦΙΛ.	χαλεπόν μοί ἔστιν εἰδέναι.	
ΒΔΕΛ.	(pleads again)	
	ἴθ', ὡς πατρίδιον, ἐπὶ τὰ βελτίω τρέπου. (hands him a voting-pebble)	
	τήνδε λαβὼν τὴν ψῆφον τῇ χειρί, θὲς ἐν τῷ ὑστέρῳ κάδῳ, καὶ ἀπόλυσον, ὡς πάτερ.	10
ΦΙΛ.	(his resolve returns)	
	οὐ δῆτα, κιθαρίζειν γὰρ οὐκ ἐπίσταμαι.	
ΒΔΕΛ.	φέρε ¹ νῦν σε τῇδε περιάγω.	
(περιάγων οὖν περίπατον πολύν, ἐπὶ τὸν ὑστερὸν κάδον πρῶτον βαδίζει)		
ΦΙΛ.	ὅδε ἐσθ' ὁ πρότερος;	15
ΒΔΕΛ.	οὗτος, θὲς τὴν ψῆφον.	
ΦΙΛ.	αὕτη ἡ ψῆφος ἐνταῦθ' ἔνεστιν. (puts pebble into the acquittal urn)	
ΒΔΕΛ.	(πρὸς ἑαυτὸν λέγει) εὖ γε, ἔξηπάτησα αὐτὸν. ἀπέλυσε γὰρ Φιλοκλέων τὸν κύνα οὐχ ἑκών, τὴν ψῆφον θεὶς ἐν τῷ ὑστέρῳ κάδῳ.	20
ΦΙΛ.	πῶς ἄρ' ἡγωνισάμεθα;	
ΒΔΕΛ.	δηλώσειν μέλλω. (looks in the urn, counts, and then declares)	
	ἀπέφυγες, ὡς Λάβης. (<i>Philokleon faints</i>)	25
ΦΙΛ.	πάτερ, πάτερ. τί πάσχεις; οἵμοι ποῦ ἐσθ' ὕδωρ; ἔπαιρε σεαυτὸν, ἀνίστασο.	
(still not believing what has happened)		
ΦΙΛ.	εἰπέ νῦν ἔκεινό μοι, δοντως ἀπέφυγεν; ἀπολεῖς με τῷ λόγῳ.	
ΒΔΕΛ.	νή Δία.	30
ΦΙΛ.	οὐδέν εἰμ' ἄρα.	
ΒΔΕΛ.	μὴ φρόντιζε, ὡς δαιμόνιε, ἀλλ' ἀνίστασο.	
ΦΙΛ.	ἀλλ' ἐγὼ φεύγοντα ἀπέλυσα ἄνδρα τῇ ψήφῳ; τί πάσχω; τί ποτε πείσομαι; ἀλλ' ὡς πολυτίμητοι θεοί, συγγνώμην ¹ μοι λέχετε, ὅτι ἄκων αὐτὸς ἔδρασα, τὴν ψῆφον θεὶς καὶ οὐχ ἐλών.	35

Vocabulary for Section Nine J

ἀγωνίζομαι	contest	κατ-εσθίω	eat up	ὑστερο-ος -α -ov last (of two), further
ἄκων ἄκουσ-α ἄκον (ἄκοντ-)	unwilling(ly)	κιθαρίζω	play the kithara (i.e. be educated)	φακ-ῆ, ἡ lentil-soup (1a)
ἀπο-δακρύ-ω	burst into tears	μέλλω	be about to	φέρε . . . περιάγω come . . . let me take you round
ἀπο-λύ-ω	acquit	ὅδε	ἥδε τόδε this (here)	
ἀπο-φεύγ-ω	(ἀποφυγ-) be acquitted	ὄντ-ως	really	
βαδίζω	walk	ὅτι	because	
δαιμόνι-ε	my dear fellow	πατρίδιον	daddy dear (2b)	
δηλώσ-ειν	to reveal (δηλό-ω)	πείσ-ομαι	I shall suffer (fut. of πάσχω)	
έκων ἔκοῦσ-α ἔκον (έκοντ-)	willing(ly)	περι-άγ-ω	lead round	
ἔξ-απατά-ω	deceive	περι-πατ-ος	ὁ walkabout (2a)	
ἐπ-αἴρ-ω	raise up, lift	πολυ-τίμητ-ος	-ον much-honoured	
ἐπ-ίστα-μαι	know (how to) (+ inf.)	πρότερ-ος -α -ov	first (of two), former	
εὐγε	hurrah!	συγγνώμη-ην	ἔχω forgive (+dat.)	
θέ-ς put! (s.) (τίθη-μι-θε-)		τῇδε	this way	ὑστερος ἂ ον later, last (of two)
θε-ίς putting (nom. s. m.)		τήνδε	see ὅδε	
(τίθη-μι-θε-)		ὕδωρ	(ὑδατ-), τό water (3b)	ὑστερον later, further

Vocabulary to be learnt

ἀπολύω	acquit, release
ἔξαπατάω	deceive, trick
ἐπίσταμαι	know how to (+inf.); understand
μέλλω	be about to (+fut. inf.); intend; hesitate (+pres. inf.)
ὅδε	ἥδε τόδε this here
ὅτι	because
συγγνώμην	ἔχω forgive, pardon (+dat.)
ὑστερος	ἄ ον later, last
ὑστερον	later, further

Section Ten A–E: Aristophanes' *Lysistrata*

Introduction

Peisetairos and Euelpides decided that the only solution to the troubles of Athens was to escape to Cloudcuckooland. In *Lysistrata*, Aristophanes envisages the women of Athens finding a different solution.

An Athenian woman had no political rights at all, but that did not mean that she had no influence, and Aristophanes could make good comedy from the idea of women taking command of their men and of public affairs, as he often did.

In *World of Athens*: women 5.23ff; in myth 3.11–12; Athens vs. Sparta 1.75ff.

A

Lysistrata has gathered together a group of women from all over Greece to talk of ways to end the war. *Lampito* is a Spartan.

ΛΥΣΙΣΤΡΑΤΗ (Λυσιστράτη, ή Ἀθηναία ἐστὶ γυνή, παρελθοῦσα λέγει)

ἄρα ἐλπίζετε, ὡς γυναῖκες, μετ' ἔμοι καταλύσειν τὸν πόλεμον; εὐ γὰρ ἵστε ὅτι,
τὸν πόλεμον καταλύσασαι, τὴν εἰρήνην αὐθίς ὀψόμεθα.

ΜΥΡΡΙΝΗ (Μυρρίνη, ή φίλη ἐστὶ Λυσιστράτη, ὁμολογεῖ)

νὴ τοὺς θεοὺς ἡδέως ἀντίδοιμι ἔχωγε τὴν εἰρήνην, τὸν πόλεμον καταλύσασα.

5

ΚΛΕΟΝΙΚΗ (καὶ Κλεονίκη, ή ἑτέρα φίλη τυγχάνειν οὖσα, ὁμολογεῖ)

κάμοι δοκεῖ τὸν πόλεμον καταλύσαι. ἀλλὰ πῶς ἔξεστιν ἡμῖν, γυναιξὶν
οὖσαις; ἄρα μηχανῆν τιν' ἔχεις; δεῖ γὰρ τοὺς ἄνδρας, σὶ τὰς μάχας μάχονται,
καταλύσαντας τὸν πόλεμον σπονδάς ποιεῖσθαι.

ΛΥ. λέγοιμ' ἀν. οὐ γὰρ δεῖ σιωπᾶν. ἀλλ', ὡς γυναῖκες, εἴπερ μέλλομεν

ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν, ἡμᾶς χρὴ ἀπέχεσθαι –

10

ΜΥ. τίνος; τίς ἡ μηχανή; λέξον ἐκεῖνο δὲν νῷ ἔχεις.

ΛΥ. ποιήσετ' οὖν ὁ κελεύω;

ΜΥ. ποιήσομεν πάνθ' ἀ κελεύεις.

ΛΥ. δεῖ τοίνυν ἡμᾶς ἀπέχεσθαι τῶν ἀφροδισίων.

(αἱ γυναῖκες πᾶσαι, ἀκούσασαι τοὺς λόγους, οὓς λέγει Λυσιστράτη, ἀπιέναι ἄρχονται)

ΛΥ. ποῖ βαδίζετε; τί δακρύετε; ποιήσετ' ἡ οὐ ποιήσετε ἀ κελεύω; η τί μέλλετε;

ΜΥ. (resolutely)

οὐκ ἀντίποιήσαιμι τοῦθ' ὅ λέγεις, ὡς Λυσιστράτη, ἀλλ' ὁ πόλεμος ἐρπέτω.

15

ΚΛ. μὰ Δίη οὐδέ ἔγω γάρ, ἀλλ' ὁ πόλεμος ἐρπέτω. κέλευσόν με διὰ τοῦ πυρός

βαδίζειν. τοῦτο μᾶλλον ἔθελήσαιμι ἀντί ποιεῖν ἡ τῶν ἀφροδισίων

ἀπέχεσθαι. οὐδὲν γὰρ τοῖς ἀφροδισίοις ὅμοιον, ὡς φίλη Λυσιστράτη. οὐκ

ἀντί ποιήσαιμι οὐδαμῶς.

ΛΥ. (turns back to Myrrhine)

τί δαὶ σύ; ποιήσειας ἀντί ἀ κελεύω;

20

25

ΜΥ.

κάγὼ ἔθελήσαιμι ἀντί διὰ τοῦ πυρός. οὐ μὰ Δία, οὐκ ἀν ποιήσαιμι ἔγω.

ΛΥ. ὡς παγκατάπυγον τὸ ἡμέτερον ἄπαν γένος, ἢρ' οὐδεμία ποιήσει ἀν, ὁ κελεύω;
(addresses the Spartan, *Lampito*)

ἀλλ' ὡς φίλη Λάκαινα, ἅρα συμψηφίσαιο ἀν μοι; οὕτω γάρ τὸ πρᾶγμα
σώσαιμεν ἀν ἔτι.

ΛΑΜΠΙΤΩ ξαλεπὸν μὲν ναῖ τῷ σιώ ἐστιν ἡμῖν ἄνευ τῶν ἀφροδισίων
καθεύδειν. ἀλλὰ δεῖ ἡμᾶς, τὸν πόλεμον καταλυσάσας, εἰρήνην ἄγειν.

ΛΥ. (joyfully)
ὦ φιλάτη σὺ καὶ μόνη τούτων γυνή.

ΜΥ. (reluctantly)
εἴ τοι δοκεῖ ὑμῖν ταῦτα, καὶ ἡμῖν συνδοκεῖ.

Vocabulary for Section Ten A

Grammar for 10A–E

- Aorist optative, active and middle
- Verbs: δίδωμι, γιγνώσκω
- Adjectives: ἀμελής, γλυκύς
- Relatives: 'who/which/what/that'

ἄ what, which (acc. pl. n.)

Λυσι-στράτη-η, ή *Lysistrata* (1a)

συμ-ψηφίσ-ατο ἀν will you (s.)

ἀναγκάζ-ω compel

('Destroyer of the army')

vote with (συμ-ψηφίζ-ομαι)

ἄνευ (+gen.) without

μᾶλλον . . . ἢ rather than

(+dat.)

ἄντοιμ I would (like to) see

μέλλω-ι intend

συν-δοκ-εῖ it seems a good idea

(όρά-ω/είδ-ον)

μηχαν-ή, ή plan, scheme (1a)

to x (dat.) also

ἄν ποι-σ-α I will do (ποιέ-ω)

Μυρρίνη-η, ή *Myrrhine* (1a)

σώσ-αιμεν ἀν we might save

ἄπας ἄπασ-α ἄπαν (ἀπάντ-) all,

the whole

(σφή-ω)

ἄπ-έχ-ομαι refrain from (+gen.)

πατέ-ομαι

τοίνυν so, then

ἄντοισ-α τά sex (2b)

φιλατ-ος -η -ος most dear

βαδίζ-ω walk

(φιλ-ος)

γέν-ος, τό race, kind (3c)

οὐδαμ-ῶς not at all, in no

δαί then

way

δακρύ-ω weep

οὐδ-ς which, who (acc. pl. m.)

δοκ-εῖ it seems a good idea (to x

(dat.) to Y [inf.]

ἔθελ-η-αιμι ἄν I would (like to)

(όρά-ω)

εἴπερ if indeed, if really (-περ

δοκ-εις-ατο we shall see (fut. of

strengthensthe word to which

όρά-ω)

εἴπερ-ω go along, take its course

παγ-κατάπυγον totally

ἡ τῶν ἀφροδισίων

lascivious

ἡ τούτων ἀφροδισίων

παρ-έρχ-ομαι (παρ-ελθ-) come

μέλλετε;

forward

οὐδεμία ποιήσεις ἀν will you (s.) do

(ποιέ-ω)

οὐδεμία ποιήσεις ἀν will (he) do

(ποιέ-ω)

οὐδεμία ποιήσεις ἀν will (she) do

(ποιέ-ω)

οὐδεμία ποιήσεις ἀν I will vote

with (+dat.) (συμ-ψηφίζ-ομαι)

βαδίζ-ω walk, go (fut.)

βαδίζειμαι

δοκεῖ it seems a good idea to X

(dat.) to do Y (inf.); X (dat.)

decides to do Y (inf.)

καταλύω bring to an end; finish

μηχανή, ή device, plan (1a)

οὐδαμῶς in no way, not at all

B

In *World of Athens*: treasury 8.95; economics of empire 6.75ff.

ΛΑΜ.	ἡμεῖς οὖν, τοὺς ἡμετέρους ἄνδρας πείσασαι, ἀναγκάσομεν εἰρήνην ἄγειν. τίνι τρόπῳ τοὺς ὑμετέρους δυνήσεοθε πεῖσαι, οἵ τας τριήρεις γ' ἔχουσι καὶ τάργυριον? ἢ χρήμασιν ἢ δώροις ἢ τί ποιοῦσαι?	5
ΛΥ.	ἀλλὰ καὶ τοῦτ' εὖ παρεσκευασμέθα, ὅτι καταληψόμεθα τήμερον τὴν ἀκρόπολιν, θύειν δοκοῦσαι. καταλαβοῦσαι δέ, φυλάξομεν αὐτὴν αὐτῷ τῷ ἀργυρίῳ.	
(βοήν τινα ἔξαίφνης ἀκούει ἡ Λαμπιτώ, ἀκούσασα δὲ τὴν Λυσιστράτην προσαγορεύει)		
ΛΑΜ.	τίς ἐβόήσει; τίς αἴτιος τῆς βοΐης;	10
ΛΥ.	τοῦτ' ἐκεῖνο ὁ ἔλεγον. αἱ γὰρ γρᾶες, ἀς ἔδει τὴν ἀκρόπολιν τῆς θεοῦ καταλαβεῖν, νῦν ἔχουσιν. ἀλλ' ὡς Λαμπιτοῖ, σὺ μὲν, οἴκαδε ἐλθοῦσα, τὰ παρ' ὑμῖν εὖ θές, ἡμεῖς δ' εἰσελθοῦσαι τὴν ἀκρόπολιν, ἦν ἄρτι κατέλαβον αἱ γρᾶες, φυλάξομεν.	
(ἥ μὲν Λαμπιτώ ἀπιοῦσα βαδίζει τὴν ὁδὸν, ἡ εἰς Λακεδαίμονα φέρει, αἱ δ' ἄλλαι εἰσελθοῦσαι τὴν ἀκρόπολιν φυλάττουσιν. ἔξαίφνης δὲ βοΐῃ ἡ Λυσιστράτη, ιδοῦσα ἄνδρα τινά, ὃς τυγχάνει προσιών.)		15
ΛΥ.	ἰοὺ ιοὺ γυναῖκες, ἵτε δεῦρο ὡς ἐμὲ ταχέως.	
ΚΛ.	τί δ' ἐστίν; εἰπέ μοι, τίς ἡ βοΐη;	
ΛΥ.	ἄνδρα ἄνδρα ὄρῳ προσιόντα. ὥρατε. γιγνώσκει τις ὑμῶν τὸν ἄνδρα ὃς προσέρχεται;	20
ΜΥ.	οἴμοι.	
ΚΛ.	ἄλλὰ δῆλον, Λυσιστράτη, ὅτι ἡ Μυρρίνη αὐτὸν ἔγνω. ιδοῦσα γὰρ καὶ γνοῦσα ὥμωξε.	
ΛΥ.	λέγε, ὡς Μυρρίνη. ἄρ' η Κλεονίκη ἀληθῆ λέγει; τὸν ἄνδρα ἔγνως σύ; κάμοι γὰρ δοκεῖς τὸν ἄνδρα γνῶναι.	25
ΜΥ.	νὴ Δία ἔγνων ἔγωγε. ἔστι γάρ Κινησίας, οὖ γυνή εἰμι ἔγώ.	
ΛΥ.	(reveals her plan) σὸν ἔργον ἥδη τοῦτον, ὡς συνοικεῖς, ἔξαπατᾶν καὶ φιλεῖν καὶ μὴ φιλεῖν. ποιήσω ταῦτ' ἔγώ.	30
ΜΥ.	καὶ μὴν ἔγώ συνεξαπατήσαιμ' ἄν σοι παραμένουσα ἐνθάδε, ἀποπέμψασα τὰς γρᾶς, ὡν ἔργον ἔστι τὴν ἀκρόπολιν φυλάττειν.	

Vocabulary for Section Ten B

ἀκρόπολ-ις, ἡ acropolis (3e)	ἄρτι just now, recently	δῶρ-ον, τό gift, bribe (2b)
ἀναγκάζ-ω compel	ἄς [for] whom (acc. pl. f.) (after ἔδει)	ἔ-γνω-ν (I) recognised (γιγνώσκω-ε-γνω-ν)
ἀπο-πέμπ-ω send away, dismiss	γν-οῦσ-α recognising (nom. s. f.) (γιγνώσκω-ε-γνω-ν)	ἔ-γνω-ς you (s.) recognised (γιγνώσκω-ε-γνω-ν)
ἀργυρί-ον, τό silver (2b) (deposited in the Parthenon; these were reserves built up from the silver mines at Laurion)	γν-ων-αι to recognise (γιγνώσκω-ε-γνω-ν)	ἔ-γνω (she) recognised (γιγνώσκω-ε-γνω-ν)
	γράντς (γρα-), ἡ old woman (3a)	ἔξαίφνης suddenly

ἢ which (nom. s. f.)	ὅς who (nom. s. m.)	ώς (+acc.) to
ἢν which (acc. s. f.)	οὗ whose (gen. s. m.)	
ἰού oh!	παρά (+dat.) with, at, beside	
καὶ μὴν look!	παρα-μέν-ω remain beside	
Κινησί-ας, ἡ Kinesias (1d) (comic name implying sexual prowess)	παρα-σκευάζ-ομαι πρεπαρε	
Λακεδαίμων (Λακεδαιμον-), ἡ Sparta (3a)	προσ-αγορεύ-ω address	
Λαμπιτώ, ἡ Lampito (voc. Λαμπιτοῖ)	συν-εξ-απατήσ-αι' ἂν I will join with x (dat.) in deceiving (συν- εξ-απατά-ω)	
ὅς which (acc. s. n.)	συν-οικέ-ω live (with) (+dat.)	
ὁδός, ἡ road (2a)	τριήρ-ης, ἡ trireme (3d)	
οἱ who (nom. pl. m.)	τίν-ι τρόπ-ῳ how? in what way?	
οιμώζ-ω cry οἴμοι	φέρ-ω lead	
	ὦ with whom (dat. s. m.)	
	ὦν whose (gen. pl. f.)	

Athenian finances

Lysistrata is known as the play about a sex-strike. But that was only one side of Lysistrata's plan. She knew that while the men controlled the finances, they could keep the war going, sex-strike or not. So her second plan was to capture the Parthenon, where the money was kept. Only then could she be certain of forcing the men to give in to her. The passage from *World of Athens* below describes the state of Athenian finances in the years preceding *Wasps*. The tribute referred to came from Athens' allies in the Delian league, an alliance of states of which Athens was the predominant member, formed after the Persian Wars to guarantee Greek security against further Persian invasion. Members paid Athens in money or ships:

'Thucydides made Pericles declare in 431 that Athens' reserve fund stood at the gigantic figure of 6,000 talents – and this despite the expenditure on the Acropolis building programme and the heavy cost of putting down the revolt of Samos in 440/39; further, that the annual external income from tribute, fines and other sources, amounted to 600 talents. With reason did Pericles stress Athens' financial preparedness for the coming war. Five years later, however, the demands of the war were proving unmanageable, and in these circumstances the Athenian attitude to their allies seems to have changed markedly. First of all they tightened up on tribute collection. From 430 onwards we hear of the Athenians sending out ships to collect the tribute, and in 426 the Athenians passed a decree making it a treasonable offence to impede the collection of tribute. Second, they put up the amounts of tribute they demanded. Tribute levels seem to have been steady over the previous three decades, adjusted only in the light of local circumstances, but in 425 the amount of tribute demanded from cities was increased by anything up to a factor of five, bringing the total demanded to perhaps as much as 1,460 talents per annum.' (*World of Athens*, 6.80)

C

(αἱ μὲν οὖν γρᾶες ἀπέρχονται, ὁ δὲ Κινησίας ἀφικνεῖται, προσιὼν δ' ὀλοφύρεται)	
KIN. οἴμοι κακοδαίμων, οἵος ὁ σπασμός μ' ἔχει.	
ΛΥ. (ἀπὸ τοῦ τείχους λέγουσα)	
τίς οὗτος δς διὰ τῶν φυλάκων λαθὼν ἔβιάσατο;	5
KIN. ἔγώ.	
ΛΥ. ἀνὴρ εῖ;	
KIN. ἀνὴρ δῆτα.	
ΛΥ. οὐκ ἄπει δῆτ' ἐκποδῶν;	
KIN. σὺ δ' εἰ τίς, ἡ ἐκβάλλεις με;	10
ΛΥ. φύλαξ.	
KIN. οἴμοι.	
(πρὸς ἑαυτὸν λέγων)	
δῆλον δτι δεῖ με - δυστυχῇ - δντα εὔξασθαι τοῖς θεοῖς ἄπασιν. ἵσως δὲ οὶ θεοί, οἵς εὔχομαι, δώσουσί μοι τὴν γυναῖκα ἰδεῖν.	
(εὔχεται ὁ ἀνήρ)	
ἀλλ' ὡς πάντες θεοί, δότε μοι τὴν γυναῖκα ἰδεῖν.	15
(αὐθίς τὴν Λυσιστράτην προσαγορεύει)	
πρὸς τῶν θεῶν νῦν ἐκκάλεσόν μοι Μυρρίνην.	
ΛΥ. (appearing to soften)	
σὺ δὲ τίς εῖ;	20
KIN. ἀνὴρ ἐκείνης, Κινησίας Παιονίδης, ὃ συνοικεῖ.	
(πρὸς ἑαυτὸν λέγων)	
εῦ γε, ὡς εὐξαμένῳ ἔδοσάν μοι οἱ θεοὶ τὴν Μυρρίνην ἰδεῖν.	
ΛΥ. (very friendly)	
ὦ χαῖρε, φίλατατε Κινησία. εῦ ἴσμεν γάρ τὸ σὸν δνομα καὶ ἡμεῖς. ἀεὶ γάρ ή γυνή σ' ἔχει διὰ στόματος, καὶ μήν λαβοῦσσα μῆλον 'ώς ήδέως', φησί, 'Κινησίᾳ τοῦτ' ἀν διδοίνην.'	25
KIN. (his passion increasing)	
ὦ πρὸς τῶν θεῶν· ἔγω ὁ ἀνὴρ ὃ Μυρρίνη βούλεται μῆλα διδόναι;	
ΛΥ. νὴ τὴν Ἀφροδίτην. καὶ δὴ καὶ χθές, ὅτε περὶ ἀνδρῶν ἐνέπεσε λόγος τις, ἡ σὴ γυνὴ 'πάντων', ἔφη, 'ἄριστον νομίζω τὸν Κινησίαν.'	30
KIN. (desperately)	
ἴθι νῦν κάλεσον αὐτήν.	
ΛΥ. (stretching out her hand)	
τί οὖν; δώσεις τί μοι;	35
KIN. νὴ τὸν Δία ἔγωγέ σοι τι δώσω. ἔχω δὲ τοῦτο· ὅπερ οὖν ἔχω δίδωμί σοι. σὺ οὖν, ἦ διδωμι τόδε, κάλεσον αὐτήν.	
(ὅ ἔχει ἐν τῇ χειρὶ δίδωσι τῇ Λυσιστράτῃ)	
ΛΥ. εἶεν· καταβᾶσσα καλῶ σοι αὐτήν.	
(καταβαίνει ἀπὸ τοῦ τείχους)	40
KIN. ταχέως.	
ΜΥ. (ἔνδον οὖσα)	

σὺ δ' ἐμὲ τούτῳ μὴ κάλει, Λυσιστράτη, οὐ γάρ βούλομαι καταβῆναι.
ὦ Μυρρινίδιον, τί ταῦτα δρᾶς; καταβᾶσσα πάσῃ σπουδῇ δεῦρ' ἐλθέ.

45
ΜΥ. μὰ Διᾶ ἔγὼ μὲν οὖ, ἀλλ' ἄπειμι.
KIN. μὴ δῆτ' ἄπιθι, ἀλλὰ τῷ γοῦν παιδίῳ ὑπάκουουσον.
(τῷ παιδίῳ λέγει, ὁ θεράπων τις φέρει)

οὗτος, οὐ καλεῖς τὴν μαμμίαν;

ΠΑΙΣ μαμμία μαμμία μαμμία.

50
KIN. αὕτη, τί πάσχεις; ἢρ' οὐκ οἰκτίρεις τὸ παιδίον, ὁ ἄλουτον ὅν τυγχάνει;
ΜΥ. ἔγωγε οἰκτίρω δῆτα.

KIN. κατάβθι οὖν, ὡς δαιμονία, τοῦ παιδίου ἔνεκα.
ΜΥ. (sighing)
οίον τὸ τεκεῖν. χρὴ καταβῆναι.

Vocabulary for Section Ten C

ἄ-λουτ-ος -ον unwashed	ἥ who (nom. s. f.)
ἀν διδ-οίην I would like to give	θεράπων (θεραποντ-), ὁ slave, servant (3a)
(δίδω-μι/δο-)	καὶ μὴν look!
γοῦν αι any rate	καλ-ῶ I shall call (fut. of καλέ-ω; ἐ-ω contr.)
δαιμονί-α my dear lady	μαμμι-ά, ἡ mummy (1b)
διὰ στόμα on her lips	μῆλ-ον, τό apple (2b)
διδό-ναι to give (δίδω-μι/δο-)	Μυρρινίδιον Myrrhine baby
δίδω-μι I give, offer	δῶσ-εις you (s.) will give
δώσ-ω I shall give (δίδω-μι/δο-)	δῶς which (acc. s. n.); which (nom. s. n.)
δώσ-εις you (s.) will give	(δίδω-μι/δο-)
(δίδω-μι/δο-)	οἵ-ος-α-ον what sort of a!
δώσ-ονται they will grant	οἵς to whom (dat. pl. m.)
(δίδω-μι/δο-)	ὅπερ what indeed, the very thing which (acc. s. n.)
ἔ-δο-σαν they granted	ὅς who (nom. s. m.)
(δίδω-μι/δο-)	Παιονίδης, ὁ of the deme
δό-τε grant! (pl.) (δίδω-μι/δο-)	Παιονίδης (1d) (comic name implying sexual prowess)
δυσ-τυχ-ῆ unlucky (acc. s. m.)	προσ-αγορεύ-ω address
εἴεν very well	σπασμ-ός, ὁ agony (2a)
ἐκ-καλέ-ω call out	
ἐκποδῶν out of the way	
εῦ γε hurrah! good!	

σπουδ-ή, ἡ haste (1a)

τεῖχ-ος, τό wall (of a city) (3c)

τὸ τεκ-εῖν to be a mother, motherhood (τίκτ-ω / ἔ-τεκ-ον)

ὑπ-ακού-ω obey, listen to (+dat.)

φιλτατ-ος -η -ον dearest (φίλ-ος)

φύλαξ (φυλακ-), ὁ, ἡ guard (3a)

ὅς with/to whom (dat. s. m.)

ώς since, because

Vocabulary to be learnt

οἵς ἂν what a! what sort of a!

προσαγορεύω address, speak to

σπουδή, ἡ haste, zeal, seriousness (1a)

τεῖχος, τό wall (of a city) (3c)

φιλτατος η on most dear (φίλος)

φύλαξ (φυλακ-), ὁ, ἡ guard (3a)

D

In *World of Athens*: purification 3.33; slaves 5.63.

(καταβᾶσα δὲ καὶ ἀφικομένη ἡ Μυρρίνη εἰς τὴν πύλην, τὸ παιδίον προσαγορεύει)

MY. (cuddling the child)

ὦ τέκνον, ώς γλυκὺς εἶ σύ. φέρε! σε φιλήσω. γλυκὺν γάρ τὸ τῆς μητρὸς φίλημα. γλυκεῖσα δὲ καὶ ἡ μήτηρ· ἀλλ’ οὐ γλυκὺν ἔχεις τὸν πατέρα, ἀλλ’ ἀμελῆ. ἐγώ δὲ μέμφομαι τῷ σῷ πατρὶ ἀμελεῖ ὄντι. ὦ τέκνον, ώς δυστυχῆς φαίνῃ ὧν διὰ τὸν πατέρα.

5

KIN. (angrily)

ἀλλὰ σὺ τὸν ἄνδρα ἀμελῆ καλεῖς; οὐδεμία μὲν γάρ ἔστι σοῦ ἀμελεστέρα, οὐδεὶς δὲ δυστυχέστερος ἐμοῦ.

(προσάγων τῇ γυναικὶ τὴν χεῖρα, λέγει)

τί βουλομένη, ὦ πονηρά, ταῦτα ποιεῖς, γυναιξὶ πιθομένη τοιαύταις;

10

MY. (brushing aside his advances)

παῦσαι, κάκιστε, καὶ μὴ πρόσσαγε τὴν χεῖρά μοι.

KIN. (pleading)

οἴκαδε δ' οὐ βαδῆ πάλιν;

15

MY. (firmly)

μὰ Δί' οὐκ ἔγωγε οἴκαδε βαδιοῦμαι. ἀλλὰ πρότερον τοὺς ἄνδρας δεῖ, τοῦ πολέμου παυσαμένους, σπονδὰς ποιεῖσθαι. ποιήσετε ταῦτα;

KIN. σὺ δὲ τί οὐ κατακλίνη μετ' ἐμοῦ ὀλίγον χρόνον;

20

MY. οὐ δῆτα· καίτοι σ' οὐκ ἔρω γ' ὡς οὐ φιλῶ.

KIN. φιλεῖς; τί οὖν οὐ κατακλίνῃ;

25

MY. ώ καταγέλαστε, ἐναντίον τοῦ παιδίου;

KIN. (turning to the slave)

μὰ Δί', ἀλλὰ τοῦτο γ' οἴκαδε, ὦ Μανῆ, φέρε.

25

(ὁ θεράπων, δές τὸ παιδίον φέρει, οἴκαδε ἀπέρχεται)
ιδού, τὸ μέν σοι παιδίον καὶ δή ἐκποδῶν, σὺ δ' οὐ κατακλίνῃ;



καίτοι σ' οὐκ ἔρω γ' ὡς οὐ φιλῶ

MY. ἀλλὰ ποῦ γάρ ἄν[†] τις ὁδράσεις τοῦτο; πρῶτον γάρ δεῖ μ' ἐνεγκεῖν κλινίδιον.

KIN. μηδαμῶς, ἐπειδὴ ἔξεστιν ἡμῖν χαμαὶ κατακλίνεσθαι.

MY. (firmly) μὰ τὸν Ἀπόλλω, οὐκέτισσα σ' ἐγώ, καίπερ τοιοῦτον ὄντα, κατακλίνεσθαι χαμαὶ. 30
(ἐξέρχεται)

KIN. (joyfully) ὥ τῆς εύτυχίας· ἡ τοι γυνὴ φιλοῦσσά με δῆλη ἐστίν.

Vocabulary for Section Ten D

ἀ-μελ-εῖ uncaring (dat. s. m.)

ἀ-μελέστερ-ος -α -ον more
uncaring (ἀ-μελ-ής)

ἀ-μελ-ή uncaring (acc. s. m.)

ἄν δράσ-ειε (he) might do (δρά-ω)

βαδι-οῦμαι I shall walk (fut. of
βαδίζ-ω; ἐ-ω contr.)

βαδι-ῆ you (s.) will walk (fut. of
βαδίζ-ω; ἐ-ω contr.)

γλυκ-εῖ-α sweet (nom. s. f.)

γλυκ-ύ sweet (nom. s. n.)

γλυκ-ύν sweet (acc. s. m.)

δυσ-τυχέστερ-ος -α -ον more
unlucky (δυσ-τυχ-ής)

ἐκποδῶν out of the way

εὐ-τυχί-α, ἡ good luck (1b)

θεράπων (θεραποντ-), ὁ servant,
slave (3a)

καὶ δὴ there!

καίτοι and yet

κατα-γέλαστ-ος -ον laughable,
silly

κατα-κλίν-ομαι lie down

κλινίδι-ον, τό little couch (2b)

Μαν-ῆς, ὁ Manes (voc. Μαν-ῆ)

(1d)

μέμφ-ομαι criticise (+dat.)

μηδαμ-ῶς not at all

μήτηρ (μητ(ε)ρ-), ἡ mother (3a)

ὅς who (nom. s. m.)

παύ-ομαι cease from (+gen.)

προσ-άγ-ω bring (to) (+dat.)

πρότερον before, first

πύλ-η, ἡ gate (1a)

τέκν-ον, τό child (2b)

τοι then

φέρε . . . φιλήσω come . . . let
me kiss

φίλημα (φιληματ-), τό kiss (3b)

χαμαὶ on the ground

Vocabulary to be learnt

καίτοι and yet

κατακλίνομαι lie down

μέμφομαι blame, criticise, find
fault with (+acc. or dat.)

μηδαμῶς not at all, in no way

μήτηρ (μητ(ε)ρ-), ἡ mother (3a)

παύομαι cease from (+gen.)

πρότερον before, first

E

(ἐπανέρχεται ἡ Μυρρίνη κλινίδιον φέρουσα)

MY. ίδού ἐγώ ἐκδύομαι.

(has a sudden thought)

καίτοι ψίαθον χρή μ' ἐνεγκεῖν.

KIN. (surprised)

ποία ψίαθος; μὴ μοί γε. ἀλλὰ δός μοί νυν κύσαι.

MY. ίδού.

(κύσασα τὸν ἄνδρα, αὕθις ἔξερχεται. φέρουσα δὲ ψίαθον, πάνυ ταχέως ἐπανέρχεται.)

ίδού, ψίαθος. ἀλλὰ τί οὐ κατακλίνῃ; καὶ δή ἐκδύομαι.

(another sudden thought)

καίτοι προσκεφάλαιον οὐκ ἔχεις.

Vocabulary for Section Ten E

δός grant! (s.) (δίδω-μι/δο-)

ἐκ-δύ-ομαι undress

καὶ δὴ there!

κλινίδι-ον, τό small couch (2b)

κυνέ-ω (κυν-) kiss

ποī-ος -α -ov; what sort of?

προσ-κεφάλαι-ον, τό pillow (2b)

ψίαθ-ος, ἡ mattress (2a)

5

10

KIN.	(belligerently)	
	ἀλλ' οὐ δέομαι οὐδὲν ἔγωγε.	
MY.	(firmly)	
	νὴ Δί', ἀλλ' ἔγω δέομαι.	15
	(αὗθις ἔξερχεται. ἐπανέρχεται δὲ προσκεφάλαιον φέρουσα.)	
MY.	ἀνίστασο, ἀναπήδησον.	
KIN.	(shaking his head)	
	ἥδη πάντ' ἔχω, σσῶν δέομαι.	
MY.	ἄπαντα δῆτα;	20
KIN.	δεῦρό νυν, ὥ Μυρρινίδιον.	
MY.	(teasing, then seriously)	
	τὸ στρόφιον ἥδη λύομαι. ἀλλὰ φύλαξαι μή μ' ἔξαπατᾶν περὶ τῶν σπονδῶν, περὶ ὧν ἄρτι λόγους ἐποιούμεθα.	
KIN.	(absently)	25
	νὴ Δί', ἀπολοίμην ἄρα.	
MY.	(ἔξαίφνης παύεται ἐκδυομένη)	



τὸ στρόφιον ἥδη λύομαι



νῦν σε φιλήσω

KIN.	σισύραν οὐκ ἔχεις.	
	(shouting out in frustration)	
	μὰ Δί', οὐδὲ δέομαί γε, ἀλλὰ βινεῖν βούλομαι.	30
MY.	(teasing again)	
	ἀμέλει ποιήσεις τοῦτο. ταχὺ γὰρ ἔρχομαι.	
	(ἐξέρχεται)	
KIN.	(sighing wearily)	
	ἥ ἄνθρωπος διαφθερεῖ με ταῖς σισύραις.	
	(ἐπανέρχεται ἡ Μυρρίνη σισύραν φέρουσα)	
	(firmly)	
	νῦν σε φιλήσω. Ιδού.	
MY.	(holds him off)	

KIN.	ἀνάμενε. ἄρα μυριῶ σε;	40
MY.	μὰ τὸν Ἀπόλλω, μὴ ἐμέ γε.	
	(firmly; picking up a flask of ointment)	
	νὴ τὴν Ἀφροδίτην, ποιήσω τοῦτο. πρότεινε δὴ τὴν χεῖρα καὶ ἀλείφου λαβών, ὃ σοι δώσω.	
KIN.	(suspiciously)	45
	οὐχ ἡδὺ τὸ μύρον ὃ μοι ἔδωκας. διατριβῆς γὰρ ὅζει, ἀλλ' οὐκ ὅζει γάμων.	
MY.	(looking in mock anger at the flask)	
	τάλαιν' ἔγω, τὸ Ρόδιον ἡνεγκον μύρον.	
KIN.	(impatiently)	50
	ἀγαθόν. ἔα αὐτό, ὃ δαιμονία. κάκιστ' ἀπόλοιτο, ὅστις πρῶτος ἐποίησε μύρον. ἀλλὰ κατακλίνηθι καὶ μή μοι φέρε μηδέν.	
MY.	ποιήσω ταῦτα, νὴ τὴν Ἀρτεμιν. ὑπολύομαι γοῦν. ἀλλ', ὡ φίλτατε, σπονδᾶς ποιεῖσθαι ψηφιεῖ;	
KIN.	(absently)	55
	ψηφιοῦμαι.	
	(ἡ Μυρρίνη ἀποτρέχει)	
	τί δὲ τουτὶ τὸ πρᾶγμα; ἡ γυνὴ ἀπελθοῦσά μ' ἔλιπεν. οἴμοι, τί πάσχω; τί πείσομαι; οἴμοι, ἀπολεῖ με ἡ γυνή. τίνα νῦν βινήσω; οἴμοι. δυστυχέστατος ἔγω.	

ἀλείφομαι anoint (oneself)
ἀμέλει of course
ἀνα-πτερά-ω jump up
ἀπ-ολ-ούμην may I die
(ἀπ-όλλ-υμαί/ἀπ-ολ-)
ἀπ-όλ-οιτο may he die
(ἀπ-όλλ-υμαί/ἀπ-ολ-)
Ἄρτεμις, ἡ Artemis (3a) (acc.
Ἄρτεμιν) (goddess of hunting
and chastity)
βινέ-ω screw (colloquial)
γοῦν at any rate
δαιμονί-α my dear lady
δέ-ομαι need, ask for (+gen.)
δια-τριβή-η, δ delay (1a)
δυσ-τυχέστατ-ος -η -ον most
unlucky (δυσ-τυχή-ης)
δώσ-ω I shall give (δίδω-μι/
δο-)
ἔ-δωκ-ας you (s.) gave
(δίδω-μι/δο-)
ἔ-λιπ-ον see λείπ-ω
ἡδ-ό sweet, pleasant (nom. s. n.)

κάκιστα most badly (tr. 'an
awful death')
κατα-κλίν-θη lie down! (s.)
λείπ-ω (λιπ-) leave
λύ-ομαι undo (one's own)
μηδείς μηδεμί-α μηδέν (μηδεν-)
no one, nothing
μυρίζ-ω anoint with myrrh (fut.
μυριέ-ω)
μύρ-ον, τό myrrh (2b)
Μυρρινίδιον Myrrhine, darling
δ what, which (acc. s. n.)
δζ-ω smell of (+gen.)
σσ-ων of all the things which
(gen. pl. n.) (lit. 'as many as')
ὅσ-τις he who (nom. s. m.)
προ-τείν-ω stretch forth
'Ρόδι-ος -α -ον from Rhodes
σισύρ-α, ἡ blanket (1b)
στρόφι-ον, τό sash (2b)
ταχ- quickly
ὑπο-λύ-ομαι undo one's shoes
φιλέ-ω kiss

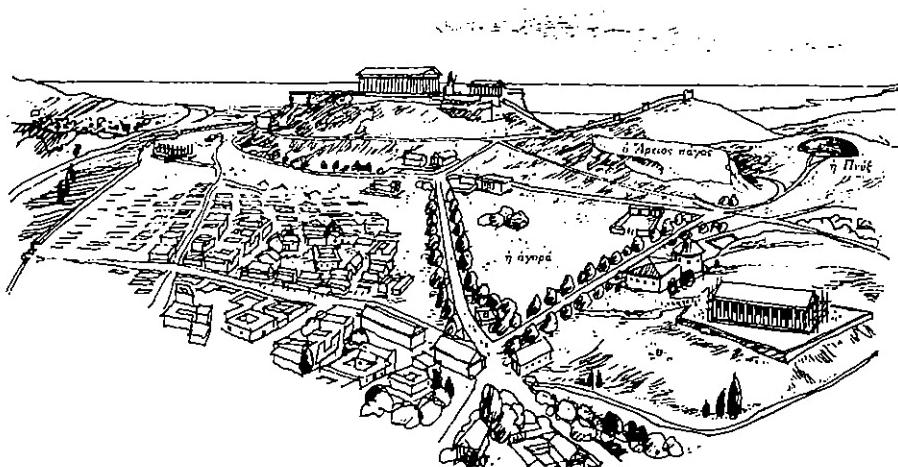
φυλάττ-ομαι μὴ take care not
(to)
ψηφίζ-ομαι vote (fut.
ψηφιέ-οματ)
ѡν which (gen. pl. f.)
Vocabulary to be learnt
ἀμελής ἔς uncaring
γλυκύς εῖτα ύ sweet
γοῦν at any rate
δέομαι need, ask, beg (+gen.)
δίδωμι (δο-) give, grant
ἐκδύομαι undress
μηδείς μηδεμία μηδέν (μηδεν-)
no, no one
δς ἦ δ who, what, which
ὅσπερ ἦπερ ὅσπερ who/which
indeed
ὅστις ἦτις δ τι who(ever),
what(ever)
ποίος δ on; what sort of?
ψηφίζομαι vote (fut.
ψηφιέοματ)

Section Eleven A–C: Aristophanes' *Akharnians*

Introduction

We return for the last time to Dikaiopolis, who ceases to be a mere observer of the troubles which seem to him to infect Athens, and which he attributes chiefly to the war and the Athenians' obstinate refusal to end it. Dikaiopolis is the hero of Aristophanes' comedy *Akharnians*.

In *World of Athens*: democracy in Athens 6.1ff.; comic technique 8.77; the rope 6.10; prutaneis 6.9; herald 6.33–4; Scythian archer 5.63, 6.31; embassies 6.35–7.



View across the agora from the north west (c. 425)

Comic plots

Aristophanes' plots usually follow this sort of pattern: (1) a great and fantastic idea is put forward (the more outrageous the better), frequently involving salvation for oneself, one's family or the whole of Greece. The originator of this idea becomes the hero(ine). (2) The idea is advanced and after a series of minor setbacks, the main struggle takes place, after which the 'great idea' is realised. (3) The consequences of the success of the 'great idea' are worked out.

So in the following extract from *Akharnians*. The great idea is to end the war with Sparta. That being impossible, Dikaiopolis decides to make his own personal treaty with the Spartans. Many people resist this idea, including the warlike people of Akharnes who live nearby. But Dikaiopolis triumphs over them all, and the play ends with Dikaiopolis celebrating the rural festival of Dionysus with a drunken, sexual orgy.

Aristophanes generally pulled no punches and took no hostages. It is true he never called for a change in the radical democratic constitution of fifth-century Athens, nor did he (in his surviving work) seriously attack public figures such as Nikias or Alcibiades. But apart from these, all was grist to his mill: the audience, the gods, politicians, intellectuals, homosexuals, jurors, bureaucrats, students, the military. In all this, his purpose was to win first prize; but the appeal to his audience, which included farmers, city men, the poor, sailors, soldiers, the successful and the disillusioned, the educated and the illiterate, surely resided in the *hope* he gave them. Aristophanes' heroes like Dikaiopolis were all little people of no importance, but still individuals who felt passionately about something probably close to the heart of the audience and who made heroic efforts to achieve their ends – usually successfully. In the strongly competitive world of Athenian society, this reassertion of the little man's will to win and to overcome his superiors must have been as reassuring as the discomfiture of the high and mighty. (*World of Athens*, 8.73, 78)

A

Dikaiopolis has made his way to the Assembly on the Pnyx, and is determined to take action to find peace for himself. He looks around in surprise at the empty Assembly.

ΔΙΚΑΙΟΠΟΛΙΣ ἀλλὰ τί τοῦτο; οἶδα γάρ ὅτι κυρία ἐκκλησία γενήσεσθαι μέλλει τῇμερον. ἀλλ' ἔρημος ἡ Πνύξ αὐτῇ.

(looks down into the agora)

οἱ δὲ ἐν τῇ ἀγορᾷ, πρὸς ἀλλήλους διαλεγόμενοι, ἄνω καὶ κάτω τὸ σχοινίον φεύγουσιν. ὁψὲ δὲ οἱ πρυτάνεις ἥξουσιν, εὗ οἶδα. ἀλλ' ὅπως εἰρήνη ἔσται, φροντίζει οὐδείς, ἐγὼ δ' ἀεὶ πρώτος εἰς τὴν ἐκκλησίαν εἰσιών καθίζω, καὶ μόνος ὕν, ἀποβλέπω εἰς τὸν ἀγρόν, εἰρήνην φιλῶν, μισῶν μὲν ἄστυ, τὸν δ' ἐμὸν δῆμον ποθῶν.

(pauses; looks at the entrance)

ἀλλ' οἱ πρυτάνεις γάρ οὐτοὶ ὀψὲ ἥκουσι. τοῦτ' ἐκεῖνο ὃ ἐγὼ ἔλεγον.

Proceedings begin: the herald invites speakers.

ΚΗΡΥΞ (κηρύττει)

πάριτ' εἰς τὸ πρόσθεν. πάριτ' ἐντὸς τοῦ καθάρματος.

(παρέρχονται εἰς τὸ πρόσθεν πάντες οἱ παρόντες. παρελθόντων δὲ πάντων, ἔξαίφνης τὸν κήρυκα προσαγορεύει τις, Ἀμφιθέος ὄνδοματι.)

ΑΜΦΙΘΕΟΣ (anxiouslly)

ἥδη τις εἴπε;

(ὅ μὲν Ἀμφιθέος μένει, ὁ δὲ κήρυκος οὐκ ἀποκρίνεται. μένοντος δ' Ἀμφιθέου, κηρύττει ἔτι.)

ΚΗΡΥΞ τίς ἀγορεύειν βούλεται;

ΑΜΦΙ. (αὖθις τὸν κήρυκα προσαγορεύει)

ἐγώ.

ΚΗΡΥΞ τίς ὕν;

ΑΜΦΙ. Ἀμφιθέος.

ΚΗΡΥΞ οὐκ ἄνθρωπος;

ΑΜΦΙ. οὐκ, ἀλλὰ ἀθάνατος, ὃν ἐκέλευσαν οἱ θεοὶ σπονδᾶς ποιῆσαι πρὸς

Λακεδαιμονίους. ἀλλ' ἀθανάτῳ ὄντι, ὕνδρες, ἐφόδια οὐκ ἔστι μοι ἢ δεῖ.

οὐ γάρ διδόσατον οἱ πρυτάνεις, ἐλπίζω οὐν δέξεσθαι τὰ ἐφόδια -

ΡΗΤΩΡ ΤΙΣ εὑ̄ ἴστε, ὡς ἄνδρες Ἀθηναῖοι, ὅτι εὔνους εἰμὶ τῷ πλήθει. μὴ οὖν ἀκούετε τούτου, εἰ μὴ περὶ πολέμου λέγοντος.

(ἐπαινοῦσι καὶ θορυβοῦσιν οἱ Ἀθηναῖοι)

ΚΗΡΥΞ οἱ τοξόται.

(εἰσελθόντες οἱ τοξόται τὸν Ἀμφιθέον ἀπάγουσιν. ἀπαγόντων δὲ αὐτῶν, ὁργίζεται Δικαιόπολις.)

ΔΙΚ. ὕνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν, τὸν ἄνδρα ἀπάγοντες ὅστις ἡμῖν ἔμελλε σπονδᾶς ποιήσειν.

ΚΗΡΥΞ κάθιζε, σίγα

ΔΙΚ. μὰ τὸν Ἀπόλλω, ἐγὼ μὲν οὕ, ἀλλὰ περὶ εἰρήνης χρηματίσατε.

ΚΗΡΥΞ οἱ πρέσβεις οἱ παρὰ βασιλέως.

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Vocabulary for Section Eleven A

Grammar for 11A–C

- Present and imperfect passive
- Genitive absolute
- Comparative adverbs and two-termination adjectives
- Optative of φημί 'I say'

ἀγορεύ-ω speak

ἀγρός, ὁ country (2a)

ἀ-θάνατ-ος -ov immortal

Ἀμφί-θε-ος, ὁ Amphitheos (2a)
(comic name; 'god on both sides')

ἀπαγόντων ... αὐτῶν them

leading (him) off

ἀπο-βλέπ-ω look out

ἐντός (+gen.) inside

ἐρήμος -ον empty, deserted

εῦ-νοις -ouν well-disposed

ἔφ-όδι-α, τά

travelling-expenses,

journey-money (2b)

ῆκ-ω come

θορυβέ-ω clamour, raise a clamour

κάθαρμα (καθαρματ-), τό

purified place (3b)

κάτω down

κηρύττ-ω proclaim, herald,

announce

κύρι-ος -α -ov sovereign, with

power

μένοντος Ἀμφιθέου

Amphitheos remaining

ὅπως how, that

ὅργιζ-ομαι become/be made angry

ὅψις late

παρελθόντων πάντων all

coming forward

παρ-έρχ-ομαι/πάρ-ειμι

(παρελθ-) come forward

Πνύξ (Πνυκν-), ἡ Pnyx (3a)

(meeting-place of the ekklēsia)

ποθέ-ω desire

πρόσθεν in front

πρύταν-ις, ὁ prytanis (3e)

(current administrative officer

of the βουλή)

σιγά-ω be quiet

σχοινί-ον, τό rope (2b) (this

was stained with red dye, and

swept up and down the agora

by slaves to drive the citizens

into the ekklēsia)

τοξότ-ης, ὁ archer (1d) (Scythian

archers in Athens were public

slaves used for a variety of

policing duties)

χρηματίζ-ω do business

Vocabulary to be learnt

ἀγορεύω speak (in assembly),

proclaim

ἀγρός, ὁ field, country(side) (2a)

ἀθάνατος ov immortal

ἀποβλέπω look steadfastly at (and away from everything else)

ῆκω come, have come

θορυβέω make a disturbance, din

κάτω below

κηρύττω announce, proclaim

ὅπως how? (answer to πῶς), how (indir. q.)

παρέρχομαι (παρελθ-) come forward, pass by, go by

πρύτανις, ὁ prytanis (3e)

(member of the βουλή committee currently in charge of public affairs)

σιγά be quiet



τοξότης τις

B

In *World of Athens*: debate and democracy 6.16; citizen power 6.9; trade and manufacture 1.100, 5.55–7.

ΔΙΚ.	<p>ὅλοιντο πάντες Ἀθηναῖοι ὅσοι ἐπαινοῦσί τε καὶ πείθονται οἵς λέγουσιν οἱ πρυτάνεις, κάκιστα δ' ἀπόλοιντο οἱ ρήτορες οἵ τὸν δῆμον θωπεύουσι καὶ ἔξαπατῶσιν ἀεί. τί γὰρ οὐ πάσχομεν ἡμεῖς οἱ γεωργοὶ ὑπ' αὐτῶν; ἀεὶ γὰρ ὑπ' αὐτῶν ἔξαπατώμεθα καὶ ἀδικούμεθα καὶ ἀπολλύμεθα. ἀλλὰ τί ἔξεστιν ἡμῖν ποιεῖν, οὕτως ἀεὶ ὑπ' αὐτῶν ἀδικουμένοις; ὁ γὰρ δῆμος δοκεῖ γ' ἥδεσθαι πειθόμενος ὑπὸ τῶν ρήτορων, καὶ τοῖς λόγοις αὐτῶν θωπεύομενος καὶ ἔξαπατώμενος καὶ διαφθειρόμενος. ἀεὶ γὰρ τιμᾶται ὑπὸ τοῦ δῆμου ὁ λέγων ὅτι 'εὔνους εἰμὶ τῷ πλήθει', οὐδέποτε τιμᾶται ὁ χρηστὸς ὁ τὰ χρηστὰ συμβουλεύων.</p> <p>ἴσως δὲ ἀν τοι φάσι τις 'τί οὖν; ἐλεύθερός γ' ὁ δῆμος καὶ αὐτὸς ἄρχει, καὶ ὑπ' οὐδενὸς ἄλλου ἄρχεται. εἰ δὲ τυγχάνει βουλόμενος ὑπὸ τῶν ρήτορων ἔξαπατᾶσθαι καὶ πειθεσθαι καὶ θωπεύεσθαι, ἔστω.'</p> <p>ἔγώ δ' ἀποκρίνομαι, 'καίτοι οἱ μὲν ναῦται κρατοῦσιν ἐν τῇ ἐκκλησίᾳ, οἱ δὲ γεωργοὶ ἀκοντες ἀναγκάζονται οἰκεῖν ἐν τῷ ἄστει, ἀπολλύμενοι τῇ οἰκήσει καὶ τῇ ἀπορίᾳ καὶ τῇ νόσῳ.'</p> <p>ἴσως δὲ ἀποκρίναιτο 'ἄν οὗτος 'σὺ δὲ ἐλεύθερος ὃν οὐ τυγχάνεις; μὴ οὖν φρόντιζε μηδέν, μήτε τοῦ δῆμου μήτε τῶν ρήτορων μήτε τοῦ πολέμου μήτε τῶν νόμων ἢ γεγραμμένων ἢ ἀγράφων. ἐν γάρ ταύτῃ τῇ πόλει οὐδεὶς ὑπ' οὐδενὸς οὐδέποτε ἀναγκάζεται ποιεῖν ἀ μὴ ἔθελει. ἀτεχνῶς δὲ ἐλευθέρους ἥγονται τούς τε ἵππους καὶ τούς ἡμίονους τούς ἐν τῇ πόλει, οἱ κατὰ τὰς δόδούς πορευόμενοι ἐμβάλλειν φιλοῦσι τοῖς ὁδοιπόροις τοῖς μὴ ἔξισταμένοις.'</p> <p>εἶεν γνοὺς οὖν ἐμαυτὸν ἐλεύθερόν γ' ὄντα καὶ οὐκ ἀναγκαζόμενον ὑπ' οὐδενὸς ποιεῖν ἀ μὴ ἔθελω, τῶν ἄλλων πολεμούντων, ἔγὼ αὐτὸς οὐ πολεμήσω, ἀλλ' εἰρήνην ἄξω. Ἀμφίθεε, δεῦρ' ἔλθε· ἀλλ' Ἀμφίθεός μοι ποῦ ἐστιν;</p> <p>ΑΜΦΙ. ΔΙΚ.</p> <p>πάρειμι. (δοὺς τῷ Ἀμφίθέῳ ὄκτω δραχμάς)</p> <p>σὺ, ταυταὶ λαβὼν ὄκτω δραχμάς, σπονδὰς ποίησαι πρὸς Λακεδαιμονίους ἐμοὶ μόνῳ καὶ τοῖς παιδίοις.</p> <p>(τοῦ Δικαιοπόλεως δόντος τὰ ἔφοδια, ἀπέρχεται ὁ Ἀμφίθεος) (turns to the Prytanes)</p> <p>ὑμεῖς δὲ πρεσβεύεσθε, ἔπειτα δὲ ἐκδικάζετε, ἔπειτα χρηματίζετε περὶ τοῦ πολέμου καὶ περὶ πόρου χρημάτων καὶ περὶ νόμων θέσεως καὶ περὶ συμμάχων καὶ περὶ τριήρων καὶ περὶ νεωρίων καὶ περὶ ιερῶν. ἀλλ' οὔτε τριήρων οὔτε νεωρίων δεῖται ἡ πόλις, εἰ μέλλει εὐδαιμονήσειν, οὔτε πλήθους οὔτε μεγέθους, ἀνευ εἰρήνης.</p>	<p>5 10 15 20 25 30 35</p>
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Vocabulary for Section Eleven B

ἀ-γραφ-ος -ον unwritten	ἐξ-ίστα-μαι get out of the way	τιμ-ᾶται (he) is (being) honoured
ἀδικ-ούμεθα we are being wronged	ἔστω let it be: so be it	(τιμά-ω)
(ἀδικ-έω)	εὐ-δαιμονέ-ω be happy	τριήρ-ης, ἡ trireme (3d)
ἀδικ-ουμέν-οις being wronged (ἀδικ-έω)	εὐ-νους -ουν well-disposed	τοῦ Δικαιοπόλεως δόντος
ἄκων ἄκουσ-α ἄκον (ἀκοντ-)	ἐφ-όδι-α, τά travelling expenses (2b)	Dikaiopolis giving
unwilling(lly)	θέσ-ις, ἡ making (3e)	τῶν ἄλλων πολεμούντων the others making war
ἄναγκαζ-εται he is forced (ἀναγκάζ-ω)	θωπεύ-όμεν-ος being flattered (θωπεύ-ω)	χρηματίζ-ω do business
ἄναγκαζ-όμεν-ον being forced (ἀναγκάζ-ω)	θωπεύ-εσθαι to be flattered (θωπεύ-ω)	φαίν-ει he might say (with ἄν)
ἄναγκαζ-ονται they are (being) forced (ἀναγκάζ-ω)	θωπεύ-ω flatter (θωπεύ-ω)	(opt. of φημί)
ἄνευ (+gen.) without	ἱερ-ά, τά sacrifices (2b)	φιλέ-ω be accustomed, used to
ἀκίστα most horribly	κάκιστα most horribly	
ἀπ-ολλύ-μεθα we are being ruined	μέγεθ-ος, τό great size (3c)	
(ἀπ-όλλυ-μα/μά)	μήτε . . . μήτε neither . . . nor	
ἀπ-ολλύ-μεν-οι being ruined (ἀπ-όλλυ-μα)	νεώρι-ον, τό dockyard (2b)	
ἀπ-όλ-οιντο may they perish! (ἀπ-όλλυ-μα/μά)	όδοι-πόρ-ος, ὁ traveller (2a)	
ἄρχ-εται (it) is ruled (ἄρχ-ω)	όδός, ἡ road (2a)	
ἄρχ-ω rule	οῖς what (after πειθ-ομαί)	
ἀτεχν-ῶ really, utterly	ὅσ-οι -αι- α as many as	
γεγραμμέν-ος -η -ον written	օκτώ eight	
δια-φθειρ-όμεν-ος being corrupted	ὅλ-οιντο may they die (ὅλλυ-μα/όλ-α)	
(δια-φθειρ-όμεν-ος)	πειθ-εσθαι to be persuaded (πειθ-ω)	
δραχμ-ή, ἡ drachma (1a)	πειθ-όμεν-ος being persuaded (πειθ-ω)	
είεν all right then	πειθ-ονται they are (being) persuaded (πειθ-ω)	
ἐκ-δικάζ-ω make judgment	persuaded (πειθ-ω)	
ἐμ-βάλλ-ω bump into (+dat.)	πολεμέ-ω make war	
ἐξ-απατ-άσθαι to be deceived (ἐξ-απατ-ώ)	πόρ-ος, ὁ ways of raising, provision (2a)	
ἐξ-απατ-ώμεθα we are (being) deceived (ἐξ-απατ-ώ)	πρεσβεύ-ομαι deal with ambassadors	
ἐξ-απατ-ώμεν-ος being deceived (ἐξ-απατ-ώ)	συμ-βουλεύ-ω give advice	
	σύμ-μαχ-ος, ὁ ally (2a)	

Critics of Athenian democracy

Dikaiopolis' rant at ll.1–22 is taken from those critics of democracy who felt that the δῆμος, male citizens over 18 who in the ἐκκλησίᾳ made all the decisions that politicians make for us today, was basically irresponsible. In his *Republic* (563), Plato argues that excess of freedom ultimately leads to excess of slavery and points out that in democracy, pets have more freedom than anywhere else: 'horses and donkeys learn to strut about with absolute freedom, bumping into anyone they happen to meet who doesn't get out of the way'!

C

In *World of Athens: Akharnai and Akharnians* 2.22; *Marathon-fighters* 1.30; *peace* 7.4; *festivals* 8.45–7; *city Dionysia* 2.21, 2.29, 3.43–4.

ΔΙΚ. ἀλλ' ἐκ Λακεδαιμονος γάρ Ἀμφίθεος ὁδί. χαῖρ', Ἀμφίθεε.

(Δικαιοπόλεως δὲ ταῦτα εἰπόντος, ὁ Ἀμφίθεος τρέχει ἔτι)

ΑΜΦΙ. μήπω γε, Δικαιόπολι. δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.

ΔΙΚ. τί δ' ἔστιν;

ΑΜΦΙ. (*looks around anxiously*)

ἔγώ μὲν δεῦρο σοι σπονδὰς φέρων ἔσπευδον. ἀλλ' οὐκ ἔλαθον τοὺς Ἀχαρνέας, οἱ δὲ γέροντες ἐκεῖνοι, Μαραθωνόμάχαι ὄντες, εὐθὺς αἰσθόμενοί με σπονδὰς φέροντα, ἐβόησαν πάντες, 'ὦ μιαρώτατε, σπονδὰς φέρεις, Λακεδαιμονίων τὴν ἡμετέραν γῆν ὅλεσάντων,' καὶ λίθους ἔλαβον. λίθους δὲ λαβόντων αὐτῶν, ἔγώ ἔφευγον. οἱ δ' ἐδίωκον καὶ ἐβόῶν.

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ΔΙΚ. οἵδ' οὖν βοώντων. ἀλλὰ τὰς σπονδὰς φέρεις;

ΑΜΦΙ. ἔγωγέ φημι.

(*produces some sample bottles from his pouch*)

τρία γε ταῦτα γεῦματα..

(δίδωσιν αὐτῷ γεῦμά τι)

αὗται μέν εἰσι πεντέτεις, γεῦσαι λαβών.

ΔΙΚ. (δόντος Ἀμφίθεου, γεύεται Δικαιόπολις)

αἴβοι.

ΑΜΦΙ. τί ἔστιν;

ΔΙΚ. οὐκ ἀρέσκουσί μοι ὅτι ὅζουσι παρασκευῆς νεῶν.

ΑΜΦΙ. (δοὺς ἄλλο τι γεῦμα)

σὺ δ' ἀλλά, τασδὶ τὰς δεκέτεις, γεῦσαι λαβών.

ΔΙΚ. δόζουσι χαῦται πρεσβέων εἰς τὰς πόλεις δέκυτα.

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δίδωσιν αὐτῷ γεῦμά τι

ΑΜΦΙ. ἀλλ' αὕταί εἰσι σπονδαὶ τριακοντούτεις κατὰ γῆν τε καὶ θάλατταν.

ΔΙΚ. (*joyfully*)

ὦ Διονύσια, αὗται μὲν ὅζουσ' ἀμβροσίας καὶ νέκταρος, ταύτας ἥδιστ' ἂν αἰροίμην, χαίρειν πολλὰ κελεύων τοὺς Ἀχαρνέας. ἐγὼ δέ, πολέμου καὶ κακῶν παυσάμενος, ἀξεῖν μέλλω εἰσιών τὰ κατ' ἄγροὺς Διονύσια.

ΑΜΦΙ. (κατιδῶν προσιόντας τοὺς Ἀχαρνέας)

ἔγώ δὲ φεύξομαί γε τοὺς Ἀχαρνέας.

Vocabulary for Section Eleven C

αἰβοῖ yuk!

στρέ-ομαι choose

σισθάν-ομαι (σισθ-) perceive,
notice

ἀμβροσί-α, ἡ ambrosia (1b)

ἀρέοκ-ω please (+dat.)

'Ἀχαρν-έυς, ὁ member of the
deme Akharnai (3g) (*in
central Attica, in the path of
Spartan attacks*)

γεῦμα (γεῦματ-), τό taste,
sample (3b)

γεύ-ομαι taste

δεκέτ-ης -εις for ten years

Δικαιοπόλεως ... εἰπόντος
Dikaiopolis saying

Διονύσι-α, τά festival of

Dionysos (2b)

δόντος Ἀμφίθεου Amphitheos
giving

ἥδιστα most pleasantly (ἥδ-ύς)

λαβόντων αὐτῶν them taking

Λακεδαιμονίων . . . δλεάντων
the Spartans destroying

Λακεδαιμόνων (Λακεδαιμον-), ἡ
Sparta (3a)

λίθ-ος, ὁ stone (2a)

Μαραθωνο-μάχ-ης, ὁ fighter at
the battle of Marathon (which
took place in 490) (1d)

μήπω not yet

νέκταρ (νεκταρ-), τό nectar (3b)

ὅλ-ω smell of (+gen.)

δέξ-ύτατ-α most sharply (δέξ-ύς)

παρα-σκευ-ή, ἡ preparation,
equipping (1a)

πεντέ-ης -εις for five years

τρία three (n. of τρεῖς)

τριακοντούτ-ης -εις for thirty
years

χαίρειν πολλὰ κελεύων bidding
a long farewell to

Vocabulary to be learnt

αἱρέομαι (ἐλ-.) choose

αἰσθάνομαι (αἰσθ-) perceive,
notice

ἀρέσκω please (+dat.)

ἄρχομαι be ruled

ἄρχω rule (+gen.)

γεῦμα (γεῦματ-), τό taste,
sample (3b)

γενόμαι taste

ἥδιστος η ον most pleasant (sup.
of ἥδύς)

λίθος, ὁ stone (2a)

δέξ and/but he

οἰδέ and/but they

δέξ-ύς είτα ύ sharp; bitter;
shril

παρασκευή, ἡ preparation,
equipping; force (1a)

τρεῖς τρία three

Part Four Women in Athenian society

Introduction

Institutionally, Athenian society was male-dominated; and nearly all Greek literature was written by men. How then can we assess the impact and importance of women in Athenian society, especially when we cannot help but see them through twentieth-century eyes? A straight, short and true answer is 'With much difficulty'. But the question is an important one for many reasons, particularly because women play such a dominant role in much Greek literature (e.g. Homer, tragedy and, as we have seen, comedy).

One of the best sources we have for the attitudes and prejudices of the ordinary people in Athenian society is the speeches from the law courts, and much information about women's lives emerges almost incidentally from these to balance the silence of some literary sources and the 'tragic' stature of the great dramatic heroines.

In the *Prosecution of Neaira* the prosecutor, Apollodorus, charges the woman Neaira with being an alien (i.e. non-Athenian) and living with an Athenian Stephanos as if she were his wife, so falsely claiming the privileges of Athenian citizenship. Apollodorus describes her early life in Corinth as a slave and prostitute, and how her subsequent career took her all over Greece and brought her into contact with men in the first rank of Athenian society, before she eventually settled down with Stephanos. Apollodorus' condemnation of her behaviour, which he denounces as a threat and affront to the status and security of native Athenian women, indicates by contrast his attitude to citizen women.



An Athenian wedding

It is important to remember that Apollodorus' aim is to win his case. We can therefore assume that everything he says is, in his opinion, calculated to persuade the hearts and minds of the jury, 501 Athenian males over the age of 30. You must continually ask yourself the question 'What do Apollodorus' words tell us about the average Athenian male's attitude to the subject under discussion?'

Counterpointing the speech are discussions of some of the prosecutor's points by three listening dikasts, Komias, Euergides and Strymodoros. Their reactions serve to bring out some of the attitudes and prejudices which the prosecutor was trying to arouse. The dikast dialogue is invented, but most of it is based closely on arguments in the speech.

The picture of the status of women in Athens given in Apollodorus' prosecution of Neaira is balanced by the figure of a mythical heroine. Alkestis was traditionally the supreme example of a woman's devotion. Euripides enables us to see the mythical heroine very much in terms of a fifth-century Athenian woman in her concern for her husband and children.

In *World of Athens*: law-courts 6.38ff.; Apollodorus 5.70, 6.45–6.

Sources

Demosthenes 59, *The Prosecution of Neaira* (pass.)
Euripides, *Alkestis* 150–207

(For the dikast dialogue) Extracts from
Plato; Aristophanes, Solon,
Theokritos, Demosthenes, Lysias

The best edition of the whole of the prosecution of Neaira, with text, facing-page translation and commentary on the translation, is by Christopher Carey, *Apollodorus Against Neaira [Demosthenes] 59* (Greek Orators vol. VI, Aris and Phillips 1992). Debra Hamel, *Trying Neaira* (Yale 2003) tells the 'true story' of Neaira's life.

Time to be taken

Seven weeks

Sections Twelve to Fourteen: The prosecution of Neaira

Introduction

These selections are adapted from the speech *Kατὰ Νεαίρας*, *The Prosecution of Neaira* (attributed to Demosthenes), given by Apollodoros in the Athenian courts about 340. Neaira is accused of being non-Athenian and of claiming marriage to the Athenian Stephanos, and so usurping the privileges of citizenship. Citizenship at Athens was restricted to the children of two Athenian citizen parents, legally married, and it was a jealously guarded privilege. Apollodoros was therefore able to bring the charge as a matter of public interest, in a γραφή. He sketches Neaira's past to prove that she is an alien, but also makes great play of the fact that she was a slave and prostitute as well, thus making her 'pretence' to Athenian citizenship all the more shocking; and goes on to show that Stephanos and Neaira were treating Neaira's alien children as if they were entitled to Athenian citizenship. This evidence gives Apollodoros the occasion to claim that Neaira and Stephanos are undermining the whole fabric of society.

Apollodoros had a personal interest in the matter as well, for he had a long-standing feud with Stephanos, as the start of the speech makes clear. If Apollodoros secured Neaira's conviction, she would be sold into slavery: Stephanos' 'family' would be broken up (and Neaira and Stephanos, formally married or not, had been living together for probably thirty years by the time of this case) and Stephanos himself would be liable to a heavy fine; if he could not pay it, he would lose his rights of citizenship (*ἀριτμία*). It is revenge on Stephanos that Apollodoros is really after, which is why Stephanos is so heavily implicated in the incidents cited. Neaira just happens to be the weak point through which Apollodoros can hit at Stephanos.

The speech draws attention to a number of important points about the Athenian world, among which we draw especial attention to:

- (i) Personal security for oneself, one's property and one's family depended first and foremost on being a full citizen of the πόλις. In return for this personal security, the citizen was expected to do his duty by the community of which he was a member. This bond of obligation between citizen and πόλις, expressed most powerfully in the laws of the community, was shaken if outsiders forced their way in, and consequently the πόλις was at risk if those who had no duty to it inveigled their way in. The close link which the native inhabitants felt with their local patron god, on whose protection they had a strong claim, could also be weakened by the intrusion of outsiders.
- (ii) Athenians were extremely sensitive about their status in other people's eyes. In the face of a personal affront (however justified), an Athenian would be applauded for taking swift and decisive steps to gain revenge (remember that Christianity was some 500 years away from fifth-century Athens). Any citizen whose rights to citizenship had been put at risk (as Apollodoros'

had been by Stephanos) would be quick to seek retribution, on whatever grounds he could find, and he would not be afraid to explain that personal revenge was the motive for the attack (imagine the consequences of saying that to a jury today).

- (iii) While it is dangerous to generalise about the status of women in the ancient world, Apollodoros in this speech says what he thinks he *ought* to say about Neaira in particular and women in general in order to win over a jury of 501 males over the age of 30. He paints an unpleasant and quite unsympathetic picture of Neaira because he hopes the jury will respond favourably to that; and while we may feel moved to sympathy by Neaira's experience as a slave and prostitute (over which she almost certainly had no choice) and by her efforts to gain security for her children by marriage with Stephanos, Apollodoros clearly presumed that his audience's response would be very different.

Again, Apollodoros' picture of citizen women as either highly virtuous or rather weak-headed was not drawn because he necessarily believed it or because it was the case. It was supposed to strike a chord in the hearts of his listeners – nothing more or less. The speech thus gives us an invaluable glimpse into what an average Athenian male might be presumed to think about the opposite sex, both citizen and alien. With such evidence of attitudes and prejudices before us, it should be easier for us to assess, for example, the emotional impact that a figure such as Antigone or Medea might have had upon an Athenian audience.

- (iv) In a world where the spoken word is the main means of communication and persuasion, and the mass meeting the main context, the orator's art is of the highest importance. It was a skill much cultivated and admired by Athenian writers, and much suspected by thinkers like Plato (himself, of course, a master of the art). However unsympathetic the twenty-first century may be to the orator's art (though it is simply one variant of a number of means of persuading people, with which we are far more conversant than the Greeks who did not have radio, T.V., newspapers or the Internet), it is important to understand it and the impact it had on the Greek world.

The speech

The speech is set in the context of a meeting between three of the dikasts who will be judging the case – the experienced Komias and Euergides, and the inexperienced Strymodoros. They appear at the beginning and end of the speech, but hardly interrupt the flow of evidence at all.

The speech is divided up as follows:

Section Twelve: Neaira as slave

- A–B: The dikasts enter the court.
- C. Apollodoros outlines in general his motives for bringing the action and the dikasts urge Strymodoros not to believe everything that he hears.

- D: Apollodorus reviews his grudge against Stephanos and details the charge against Neaira.
- E: The dikasts argue about the validity of Apollodorus' motives.
- F: Apollodorus sketches Neaira's past as a slave in Corinth.
- G: Strymodoros' memory lets him down.
- H: Neaira runs away from Phrynion and meets Stephanos.
- I: Neaira sets up home with Stephanos in Athens.

Section Thirteen: Neaira as married woman

- A: Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, briefly.
- B: Phrastor falls ill and re-adopts Phano's son.
- C: Phrastor recovers and marries someone else.
- D: The incident between Phano and Phrastor is reviewed.
- E: Stephanos marries Phano off to Theogenes.
- F: The Areopagos find out and call Theogenes to account.
- G: Komias suggests arguments Stephanos will use to clear his name.
- I: Apollodorus implicates Stephanos along with Neaira in the charges.

Section Fourteen: guarding a woman's purity

- A–B: How could anyone not condemn a woman like Neaira?
- C–D: Komias argues that the acquittal of Neaira would be intolerable.
- E: Apollodorus' final appeal to the dikasts.
- F. The dikasts await the speech for the defence – and their pay.

The characters

The main characters involved are:

- Komias, Euergidcs, Strymodoros: three listening dikasts.
- Apollodorus: the prosecutor, making the speech, a man with a reputation for litigiousness.
- Neaira: the defendant, a woman now living in Athens with Stephanos. It is her past that Apollodorus uncovers in an attempt to prove that she is non-Athenian and pretending to be married to Stephanos.
- Stephanos: a personal enemy of Apollodorus and an old adversary in several legal and political battles in the past. He brought Neaira back to Athens from Megara, and is claimed by Apollodorus to be living with Neaira as if they were husband and wife.
- Nikarete: Neaira's owner and 'madam' in Corinth in her youth.
- Phrynion: one of Neaira's lovers, a wealthy and well-connected figure in Athenian society. She went to live with him after buying her freedom from her two previous lovers Timanoridas and Eukrates (largely because he gave her most of the money for her freedom). She ran away from him to Megara; on her return to Athens with Stephanos, Phrynion and Stephanos clashed over who rightfully owned her.

Phano: Neaira's daughter, and therefore non-Athenian. But Stephanos tried to palm her off as *his* own Athenian daughter to a number of Athenian men. These included:

Phrastor: a self-made man who had quarrelled with his family, and Theogenes: a poor man who had been chosen by lot as *archon basileus*, the position of greatest importance in conducting the religious rites of the Athenian state.

Section Twelve A–I: Neaira as slave

A

κελεύοντος τοῦ κήρυκος, ἥκουσιν οἱ δικασταὶ εἰς τὸ δικαστήριον. καὶ ἄλλος ἄλλον ὡς ὄρῶσιν ἤκοντα, εὐθὺς ἀσπάζονται, λαβόμενοι τῆς χειρός. ἐπεὶ δὲ ἥκουσιν οἱ Κωμίας καὶ Εὔεργιδης εἰς τὸ δικαστήριον – οὐ μέλλουσι δικάσειν γραφήν τινα περὶ Νεαίρας – ἀσπάζεται ὁ ἔτερος τὸν ἔτερον.

ΕΥΕΡΓΙΔΗΣ χαῖρε, ὦ Κωμίᾳ.

ΚΩΜΙΑΣ νὴ καὶ σύ γε, ὦ Εὔεργιδη. δόσος ὁ ὄχλος. ἀλλὰ τίς ἔστι οὐτοσί; οὐδὲ δῆπου Στρυμόδωρος ὁ γείτων; ναὶ μὰ τὸν Δία, αὐτὸς δῆτ' ἔκεινος. ὦ τῆς τύχης. ἀλλ' οὐκ ἥλπιζον Στρυμόδωρῳ ἐντεύξεσθαι ἐν δικαστηρίῳ διατρίβοντι, νέψ δὴ ὅντι καὶ ἀπείρω τῶν δικανικῶν.

ΕΥ. τί οὐ καλεῖς αὐτὸν δεῦρο; ἔξεσται γάρ αὐτῷ μεθ' ἡμῶν καθίζειν.

ΚΩ. ἀλλὰ καλῶς λέγεις καὶ καλοῦμεν αὐτόν. ὦ Στρυμόδωρε, Στρυμόδωρε.

ΣΤΡΥΜΟΔΩΡΟΣ χαίρετε, ὦ γείτονες, δός τοῦ χρῆμα τοῦ ὄχλου.

(ώθεῖται ὑπὸ δικαστοῦ τινος, δος τοῦ ἴματίου λαμβάνεται)

οὗτος, τί βουλόμενος ἐλάβου τοῦ ἐμοῦ ἴματίου; ὄλοιο.

ΕΥ. εὖ γε, κάθιζε.



The agora area of Athens, where the law-courts were.

Vocabulary for Section Twelve A

Note: from now on, prefixes in compounds will not be hyphenated, and new forms will be glossed as a whole, without hyphens.

Grammar for 12A–D

- Aorist passive
- Verbs: ἴστημι, καθίστημι

ἄλλος . . . ἄλλον ονε . . . another
ἀπειρ-ος -ον inexperienced in
(+gen.)

Ἄπολλόδωρ-ος, ὁ Apollodoros

(2a) (*prosecuting in the case*)

ἀσπάζ-ομαι greet, welcome

διατρίβ-ω pass time, be

δικανικ-ός -ή -όν judicial

ἐντεύξεσθαι fut. inf. of

ἐντυγχάνω

ἐντυγχάν-ω meet (+dat.)

ἔτερος . . . ἔτερον one . . .

another (of two)

Εὔεργιδ-ης, ὁ Euergides (1d)

(*a dikast*)

ἱμάτιον, τό cloak (2b)

Κωμί-ας, ὁ Komias (1d) (*a
dikast*)

λαμπρ-ός -ά -όν famous,
notorious

μηδέ . . . μηδέ neither . . . nor

Νέαιρα-α, ἡ Neaira (1b)

(*defendant in the case*)

νὴ καὶ σύ γε and you, too

οῦ where (at)

ὄχλος, ὁ crowd (2a)

Στρυμόδωρ-ος, ὁ Strymodoros

(2a) (*a young dikast*)

τύχη, ἡ fortune, piece of luck

(1a)

χρῆμα (χρηματ-), τό astonishing
size, amount (3b)

ώθέ-ω push, shove

Vocabulary to be learnt

ἄλλος . . . ἄλλον ονε . . .

ἀσπάζομαι greet, welcome

δικανικός ἡ ὃν judicial

ἐντυγχάνω (ἐντυχ-) meet with,
come upon (dat.)

ἔτερος . . . ἔτερον one . . .

another (of two)

ἱμάτιον, τό cloak (2b)

μηδέ . . . μηδέ neither . . . nor

τύχη, ἡ chance, fortune (good or
bad) (1a)

ώθέω push, shove

B

In *World of Athens*: meddling 6.54; persuasion 8.20–1.

(εἰσέρχεται Ἀπολλόδωρος ὁ κατήγορος)

ΣΤΡ. ἀλλὰ τίς ἔστιν ἔκεινος, δος πρὸς τὸ βῆμα προσέρχεται ταχέως βαδίζων;

ΚΩ. τυγχάνει κατηγορῶν ἐν τῇ δίκῃ οὗτος, ὦ ὄνομά ἔστιν Ἀπολλόδωρος,
φύσις δὲ αὐτοῦ πολυπράγμων.

ΕΥ. ἀλλ' οὐδὲν διαφέρει εἴτε πολυπράγμων ἡ φύσις αὐτοῦ ἢ οὗ. δεῖ γάρ ἡμᾶς
κοινήν τὴν εὔνοιαν τοῖς ἀγωνιζομένοις παρέχειν, καὶ ὅμοιώς ἄκοῦσαι
τοὺς λόγους οὓς χρήται ἔκατερος, κατὰ τὸν ὄρκον δὲν ἀπέδομεν.

καὶ μὴν ὁ Ἀπολλόδωρος ἐαυτῷ καὶ ἄλλοις πολλοῖς δοκεῖ εὐεργετεῖν τὴν
πόλιν καὶ κυρίους ποιεῖν τοὺς νόμους, τὴν Νέαιραν γραψάμενος γραφὴν
ξενίας.

Vocabulary for Section Twelve B

ἀγωνίζ-ομαι go to law

ἀποδίδω-μι (ἀποδο-) pledge,
give back

βῆμα (βηματ-), τό stand, podium
(3b)

διαφέρ-ω make a difference

εἴτε . . . εἴτε whether . . . or

εὐεργετέ-ω benefit

εὔνοι-α, ἡ good will (1b)

κατά (+acc.) in accordance with

κατήγορ-ος, ὁ prosecutor,
accuser (2a)

κοιν-ός -ή -όν common,
undivided

κύρι-ος -α -ον valid

ξενί-α, ἡ alien status (1b)

ὅρκ-ος, ὁ oath (2a)

πολυπράγμων πολύπραγμον
meddling

φύσ-ις, ἡ nature (3e)

- KΩ. ίσως δὴ φιλόπολις ἔφυ ὁ Ἀπολλόδωρος. ἀλλὰ γιγνώσκω σέ, ὡς Εὐεργίδη, κατήγορον ὄντα πάνυ δεινὸν λέγειν. ἀεὶ γάρ ὑπὸ τῶν διωκόντων λέγεται τὰ τοιαῦτα. καὶ Ἀπολλόδωρος, εὖ οἶδ' ὅτι, τὰ αὐτὰ ἐρεῖ· ‘οὐχ ὑπῆρξα τῆς ἔχθρας’, φήσει, καὶ ὁ φεύγων ἡμᾶς ἡδίκησε μάλιστα’, καὶ ‘βούλομαι τιμωρεῖσθαι αὐτὸν’. ἐγὼ δὲ οὐκ ἀεὶ ὑπὸ τῶν τοιούτων πείθομαι. 15
ΕΥ. εἰκός, νῦν δὲ οὐκ ἀν σιγώψῃς καὶ προσέχοις τὸν νοῦν; χρέμπεται γάρ ἥδη ὁ Ἀπολλόδωρος, ὅπερ ποιοῦσιν οἱ ἀρχόμενοι λέγοντες, καὶ ἀνίσταται.
ΚΩ. σιγήσομαι, ὡς Εὐεργίδη. ἀλλ’ ὅπως σιωπήσεις καὶ σύ, ὡς Στρυμόδωρε, καὶ προσέξεις τὸν νοῦν. 20

- εἰκός rightly, reasonably
ἐκάτερ-ος -α -ov each (of two)
ἔφυν be, be naturally (from φύ-ομαι)
ἔχθρ-α, ἡ hostility, enmity (1b)
καὶ μήν what's more
ὅπως see to it that (+ fut. ind.)
προκαταγγινώσκω (προκαταγνω-ο) pre-judge
προσέχω τὸν νοῦν pay attention
- τιμωρέ-ομαι revenge oneself on
ὑπάρχω begin, start (+gen.)
φιλόπολις patriotic, loyal
φύ-ομαι grow (see ἔφυν)
χρέμπτ-ομαι clear one's throat
- Vocabulary to be learnt**
διαφέρω make a difference;
differ from (+gen.); be superior to (+gen.)
- εἴτε . . . εἴτε whether . . . or
ἐκάτερος ἡ on both (of two)
εὔνοια, ἡ good will (1b)
καὶ μήν what's more; look!
κατά (+ acc.) according to; down;
throughout; in relation to
κατήγορος, ὁ prosecutor (2a)
ὅρκος, ὁ oath (2a)
προσέχω τὸν νοῦν pay attention to (+ dat.)

C

Apollodorus outlines in general his motives for bringing the action, and the dikasts urge Strymodoros not to believe everything that he hears.

In *World of Athens*: revenge 4.8ff.; friends and enemies 4.2, 14–16; poverty 4.21; *atimia* 4.12, 6.55–8.

πολλῶν ἔνεκα, ὡς ἄνδρες Ἀθηναῖοι, ἐβουλόμην γράψασθαι Νέαιραν τὴν γραφήν, ἦν νῦνὶ διώκω, καὶ εἰσελθεῖν εἰς ὑμᾶς. καὶ γάρ ἡδίκηθην μεγάλα ὑπὸ Στεφάνου, οὐ γυνή ἐστιν ἡ Νέαιρα αὐτῆι. καὶ ἀδικηθεῖς ὑπὸ αὐτοῦ εἰς κινδύνους τοὺς ἔσχάτους κατέστην, καὶ οὐ μόνον ἔγωλαλλά καὶ αἱ θυγατέρες καὶ ἡ γυνὴ ἡ ἐμή τι. τιμωρίας οὖν ἔνεκα ἀγωνίζομαι τὸν ἄγωνα τουτονί, καταστάς εἰς τοιούτον κινδυνόν. οὐ γάρ ὑπῆρξε τῆς ἔχθρας ἔγώ, 5
ἀλλὰ Στεφανός, οὐδὲν ὑφ' ἡμῶν πώποτε οὔτε λόγῳ οὔτε ἔργῳ ἀδικηθεῖς, βούλομαι δ' ὑμῖν προδιηγήσασθαι πάνθ' ἀ ἐπάθομεν καὶ ὡς ἀδικηθέντες ὑπὸ αὐτοῦ εἰς τοὺς ἔσχάτους κινδύνους κατέστημεν περὶ τε τῆς πενίας καὶ περὶ ἀτιμίας.

- ΣΤΡ. δεινὸς δὴ λέγειν, ὡς ἔοικεν, Ἀπολλόδωρος, ὃς ὑπὸ Στεφάνου ἡδίκηθη. εὔνοιαν δὲ ἔχω εἰς αὐτὸν ὅτι ὑπῆρξε τῆς ἔχθρας Στεφανός. τίς γάρ οὐκ ἀν βούλοιτο τιμωρεῖσθαι τὸν ἔχθρον; πάντες γάρ ἐθέλουσι τοὺς μὲν φίλους εὗποιεῖν, τοὺς δὲ ἔχθρούς κακῶς.

- ΚΩ. ὅπως μὴ φαδίως τοῖς ἀντιδίκοις πιστεύσεις, ὡς Στρυμόδωρε. ἀναστάντες γάρ ἐν τῷ δικαστηρίῳ οἱ ἀντιδίκοι τοὺς δικαστὰς, πάσαις χρώμενοι τέχναις, εἰς εὔνοιαν καθίστασιν. 15
ΣΤΡ. ἀλλ’ ἥδεως ἂν τι μάθοιμι. ὁ γάρ Ἀπολλόδωρος λέγει ὅτι ἀδικηθεῖς ὑπὸ τοῦ Στεφάνου εἰς κίνδυνον κατέστη περὶ τῆς πενίας, τί ποιῶν ὁ Στεφανός κατέστησε τὸν Ἀπολλόδωρον εἰς τοῦτον τὸν κίνδυνον;
ΕΥ. ἀλλ’ ἄκουε. περὶ γάρ της τοῦ ἀγῶνος ἀρχῆς διατελεῖ λέγων ὁ Ἀπολλόδωρος. 20

Vocabulary for Section Twelve C

- ἄγων (ἀγων-), ὁ trial, contest
(3a)
ἀγωνίζ-ομαι go to law, fight
ἀδικηθεῖς harmed, wronged
(nom. s. m.) (ἀδικέ-ω)
ἀδικηθέντες harmed, wronged
(nom. pl. m.) (ἀδικέ-ω)
ἀναστάντες standing up (nom.
pl. m.) (ἀνίσταμαι/ἀναστα-)
ἀντιδικ-ος, ὁ contestant (2a)
ἀρχ-ή, ἡ start (1a)
διατελέ-ω continue
ἔοικε it seems
ἔοχατ-ος -η -ov furthest, worst
εὖ ποιέ-ω do good to, treat well
ἔχθρ-α, ἡ hostility (1b)
ἔχθρ-ός, ὁ an enemy (2a)
ἡδικήθη (he) was harmed,
wronged (ἀδικέ-ω)
ἡδικήθην I was harmed,
wronged (ἀδικέ-ω)
θυγάτηρ (θυγατ(ε)ρ-), ἡ
daughter (3a)
καθίστη-μι (καταστη-) set up,
put, place (x in γ position)
καὶ γάρ in fact
- καταστάς being put, made (nom.
s. m.) (καθίσταμαι/καταστα-)
κατέστην I was placed, found
myself in (καθίσταμαι/
καταστα-)
κατέστη he was placed, found
himself in (καθίσταμαι/
καταστα-)
κατέστημεν we were placed,
found ourselves in
(καθίσταμαι/ καταστα-)
κατέστητος (he) placed
(καθίστημι/καταστη-)
μεγάλα very much, greatly
ὅπως see to it that (+fut. ind.)
οὐ μόνον . . . ἀλλὰ καὶ not only
. . . but also
πενί-α, ἡ poverty (1b)
πιστεύ-ω trust (+dat.)
προδιηγέ-ομαι give a
preliminary outline of
πιώποτε ever, yet
Στέφαν-ος, ὁ Stephanos (2a)
(who lived with Neaira in
Athens)
τιμωρί-α, ἡ revenge, vengeance
(1b)
ὑπάρχω begin (+gen.)

D

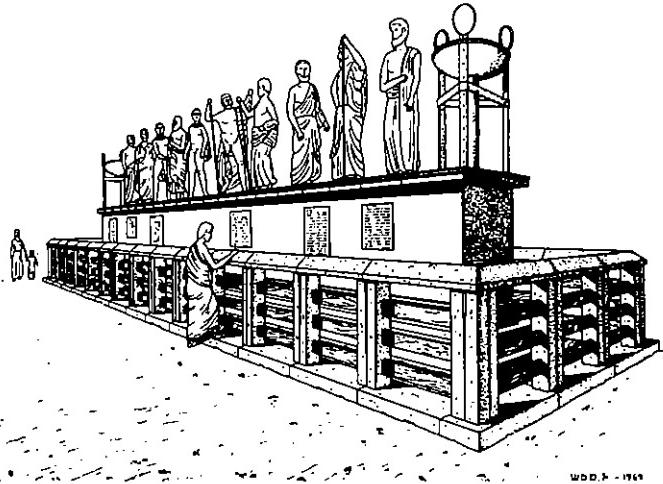
Apollodorus reviews his grudge against Stephanos—that some time ago Stephanos had successfully brought a charge (γραφὴ παρανόμων) against him for proposing an illegal change in the law, and this had almost reduced him to poverty. He details the charge against Neaira.

In *World of Athens: psephisma* 6.9; *proix* 5.19, 6.45, 9.3; family; marriage and property 5.17–18; state and religion 3.56–7.

έγω μὲν γὰρ βουλευτής ποτε καταστὰς ἔγραψα ψήφισμά τι ὁ ἔξηνεγκα εἰς τὸν δῆμον. ὁ δὲ Στέφανος οὐτοσί, γραψάμενος παρανόμων τὸ ἐμὸν ψήφισμα, τῆς ἔχθρας ὑπῆρξεν. ἐλών γὰρ τὸ ψήφισμα, ψευδεῖς μάρτυρας παρασχόμενος, ἥτησε τίμημα μέγα, ὃ οὐκ οἶστ τῇ ἔκτεισαι. ἔζητει γάρ, εἰς τὴν ἐσχάτην ἀπορίαν καταστήσας ἐμέ, ἄτιμον ποιεῖσθαι, ὁφείλοντα τὰ χρήματα τῇ πόλει καὶ οὐδυνάμενον ἔκτεισαι.

ἔμέλλομεν οὖν ήμεταις ἀπαντες εἰς ἔνδειαν καταστήσεσθαι, μεγάλη δ' ἔμελλεν ἔσεσθαι ἡ συμφορά, καὶ μεγάλη ἡ αἰσχύνη μοι, ὑπέρ τε τῆς γυναικὸς καὶ τῶν θυγατέρων, εἰς πενίαν καταστάντει καὶ προϊκα οὐ δυναμένω παρασχεῖν καὶ τὸ τίμημα τῇ πόλει ὄφείλοντι. πολλὴν οὖν χάριν ὅιδα τοῖς δικασταῖς, οἱ οὐκ ἐπείσθησαν ὑπὸ Στεφάνου, ἀλλ' ἐλάττονά μοι ἐτίμησαν δίκην.

οὐκοῦν τοσούτων κακῶν αἴτιος ήμεν πᾶσιν ἐγίγνετο Στέφανος, οὐδέποτε ὑφ' ήμῶν ἀδικηθείς, νῦν δέ, πάντων τῶν φίλων παρακαλούντων με καὶ κελευόντων τιμωρεῖσθαι Στέφανον, ὑφ' οὐ τοιαῦτα ἡδικήθην, εἰσάγω εἰς ὑμᾶς ταύτην τὴν δίκην.



Proposals for new laws were displayed in front of the monument of the Eponymous Heroes in the agora

όνειδίζουσι γάρ μοι οἱ φίλοι, ἀνανδρότατον ἀνθρώπων καλοῦντες, εἰ μὴ λήψομαι δίκην ὑπέρ τε τῶν θυγατέρων καὶ τῆς γυναικὸς τῆς ἐμῆς.

εἰσάγω οὖν εἰς ὑμᾶς καὶ ἔξελέγχω τὴν Νέαιραν ταυτηνί, ἢ εἰς τοὺς θεοὺς ἀσεβεῖ, καὶ εἰς τὴν πόλιν ὑβρίζει, καὶ τῶν νόμων τῶν ὑμετέρων καταφρονεῖ. Στέφανος γάρ ἐπειρᾶτό με ἀφαιρεῖσθαι τοὺς οἰκείους παρὰ τοὺς νόμους, οὕτω καὶ ἐγὼ ἦκω εἰς ὑμᾶς καὶ φάσκω Στέφανον τοῦτον συνοικεῖν μὲν ξένη γυναικὶ παρὰ τὸν νόμον, εἰσαγαγεῖν δὲ ἀλλοτρίους παταῖς εἰς τε τοὺς φράτερας καὶ εἰς τοὺς δημότας, ἐγγυᾶν δὲ τὰς τῶν ἑταῖρων θυγατέρας ὥσπερ αὐτοῦ ούσας, ἀσεβεῖν δὲ εἰς τοὺς θεούς.

ὅτι μὲν οὖν ὑπὸ τοῦ Στεφάνου πρότερον ἡδικήθην, εῦ ιστε. ὅτι δὲ Νέαιρα ἔστι ξένη καὶ συνοικεῖ Στεφάνῳ παρὰ τοὺς νόμους, ταῦθ' ήτιν βούλομαι σαφῶς ἐπιδεῖξαι.

Vocabulary for Section Twelve D

ἀδικηθείς wronged, harmed (nom. s. m.) (ἀδικέω)	καταστήσας (καταστησαντ-) placing, putting, making (καθίστημι/καταστησ-)	Vocabulary to be learnt ἀλλοτριος ἂ ον <i>someone else's</i> , <i>alien</i>
αἰσχύν-η, ἡ sense of shame, humiliation (1a)	καταστήσεσθαι to be put (καθίσταμαι/καταστα-)	ἀσεβέω εἰς commit sacrilege <i>uponi</i>
ἀλλοτρι-ος -α -on alien ἀνανδρ-ος -ον cowardly, feeble ἀσεβ-εως commit sacrilege upon ἀτιμ-ος -ον deprived of all rights ἀφαιρέ-ομαι take X (acc.) from Y (acc.), claim	καταφρον-εω despise, hold in contempt (+gen.)	ἄτιμος ον <i>deprived of citizen rights</i>
οἰκει-ος ὁ relative (2a) οῖς τ' εἰμι be able to (+inf.)	οἰκει-ος ὁ relative (2a) οῖς τ' εἰμι be able to (+inf.)	ἀφαιρέομαι (<i>ἀφελ-</i>) <i>take X (acc.) from Y (acc.), claim</i>
ονειδι-ζω rebuke, reproach (+ dat.)	ονειδι-ζω rebuke, reproach (+ dat.)	εἰσάγω (<i>εἰσαγαγ-</i>) introduce ἔχατος η ον <i>worst, furthest, last θυγάτηρ (θυγατ(ε)ρ-) , ἡ daughter (3a)</i>
παρά (+acc.) against	παρακαλ-εω encourage, urge	καθίστημι (καταστησα-) <i>set up, make, place, put X (acc.) in (εἰς) Y</i>
παρανόμων as illegal	παρανόμων as illegal	καθίσταμαι (καταστα-) <i>be placed, find oneself in, be made</i>
πενί-α, ἡ poverty (1b)	πενί-α, ἡ poverty (1b)	ξένη, ἡ <i>foreign/alien woman (1a)</i>
προιξ (προικ-), ἡ dowry (3a)	προιξ (προικ-), ἡ dowry (3a)	οῖς τ' εἰμι be able to (+inf.)
πρότερον previously, first	πρότερον previously, first	παρά (+acc.) <i>against; to; compared with; except; along, beside</i>
συμφορ-ά, ἡ chance, misfortune, disaster (1b)	συμφορ-ά, ἡ chance, misfortune, disaster (1b)	πενία, ἡ <i>poverty (1b)</i>
τιμά-ω fine (+dat.)	τιμά-ω fine (+dat.)	πρότερος ἂ ον <i>first (of two), previous</i>
τίμημα (τιμηματ-), τό a fine (3b)	τίμημα (τιμηματ-), τό a fine (3b)	τιμάω fine (+dat.)
τοσ-οῦτος -αύτη -οῦτο(v) so great	τοσ-οῦτος -αύτη -οῦτο(v) so great	τιμηματ- (τιμηματ-), τό a fine (3b)
ὑβρί-ζω eis act violently against	ὑβρί-ζω eis act violently against	τοσσοῦτος αύτη οὗτο(v) <i>so great ψευδής ἔς false, lying ψηφισμα (ψηφισματ-), τό decree (3b)</i>
φάσκω allegation	φάσκω allegation	ψευδής ἔς false, lying ψηφισμα (ψηφισματ-), τό decree (3b)
φράτηρ (φρατερ-), ὁ member of a phratry (3a) (<i>a phratry is a group of families: as such it fulfilled various religious and social functions</i>)	φράτηρ (φρατερ-), ὁ member of a phratry (3a) (<i>a phratry is a group of families: as such it fulfilled various religious and social functions</i>)	
ἔσχατ-ος -η -ov worst, most severe	ἔσχατ-ος -η -ov worst, most severe	
έταιρ-α, ἡ whore, prostitute (1b)	έταιρ-α, ἡ whore, prostitute (1b)	
ἡδικήθην I was wronged, harmed (ἀδικέω)	ἡδικήθην I was wronged, harmed (ἀδικέω)	
θυγάτηρ (θυγατ(ε)ρ-) , ἡ daughter (3a)	θυγάτηρ (θυγατ(ε)ρ-) , ἡ daughter (3a)	
καταστάς (κατασταντ-) placed, put, made (καθίσταμαι/ καταστα-)	καταστάς (κατασταντ-) placed, put, made (καθίσταμαι/ καταστα-)	

E

The *dikasts* argue about the validity of Apollodoros' motives.

- KΩ. οὐχ ὄρᾶς; τοῦτ' ἔκεινο ὁ ἔλεγον. τοιαῦτα δὴ ἀεὶ λέγουσιν οἱ ἀντίδικοι,
ἀλλ' οὐ πείθομαι ὑπ' αὐτῶν ἔγωγε.
- ΣΤΡ. εἰκός γε φοι γὰρ ὁ Ἀπολλόδωρος τὸν Στέφανον ἄρξαι τῆς ἔχθρας, καὶ
αὐτὸς τιμωρίας ἔνεκα ἀγωνίζεσθαι ἀδικηθεῖς ὑπ' αὐτοῦ. ἂν πάντα ἔλεγες
σύ, ὦ Κωμία.
- ΕΥ. ταῦτα δὴ ἐλέχθη ὑπὸ Ἀπολλοδώρου, ἀλλ' ἡγοῦμαι τὸν Ἀπολλόδωρον
ἴσως γέ τι σπουδαῖον λέγειν. πρῶτον μὲν γάρ ἔφη Ἀπολλόδωρος εἰς
κίνδυνον καταστῆναι περὶ πενίας καὶ ἀτιμίας, καὶ οὐ δυνήσεσθαι τὰς
θυγατέρας ἐκδοῦναι· ἔπειτα δὲ Στέφανον καὶ Νέαιραν τῶν νόμων
καταφρονεῖν καὶ εἰς τοὺς θεοὺς ἀσεβεῖν. τίς οὐκ ἀν σπουδάζοι περὶ ταῦτα;
5 οὐδείς, μᾶς Δία. πῶς γάρ οὐκ ἀν αἰσχύνοιτο ὁ Ἀπολλόδωρος, τὰς
- ΣΤΡ. θυγατέρας ἀνεκδότους ἔχων; καὶ τίς ἀν γαμοίη γυναικα προΐκα οὐκ
ἔχουσαν παρὰ τοιούτου πατρός;
- ΕΥ. ἀλλ' ίσως ὁ Κωμίας οὐκ ἀν ὄμολογοίη;
ΚΩ. περὶ τῆς πενίας ὄμολογοίην ἀν. πῶς γάρ οὗ; περὶ δὲ τῶν νόμων καὶ τῶν
θεῶν, οὐ σαφῶς οἶδα. τεκμηρίων δὲ βεβαίων ὑπὸ τοῦ Ἀπολλοδώρου
παρεχομένων, ἀκριβῶς μαθησόμεθα.
- 10 15

Vocabulary for Section Twelve E

Grammar for 12E

- Infinitives in reported speech

αἰσχύν-ομαι feel shame, be ashamed

ἀνέκδοτ-ος -ον unmarred

ἄρχ-ω begin (+gen.)

ἀτιμί-α, ἡ loss of rights (1b)

γαμέ-ω marry

εἰκός right(ly)

ἐκδίδω-μι (ἐκδο-) give in marriage

καταφρονέ-ω despise (+gen.)

πᾶς τις everyone

προϊξ (προϊκ-), ἡ dowry (3a)
σπουδάζ-ω be concerned

σπουδαῖ-ος -α -ον important, serious

τεκμήρι-ον, τό evidence (2b)

Vocabulary to be learnt

αἰσχύνομαι be ashamed, feel shame

ἄρχω begin (+gen.); rule (+gen.)

ἀτιμία, ἡ loss of citizen rights (1b)

εἰκός likely, probable, reasonable, fair

καταφρονέω despise, look down on (+gen.)

σπουδάζω be concerned, serious; do seriously

σπουδαῖος ἄν ον important, serious

F

Introduction

Apollodoros has introduced the case by indicating his personal and political motives for bringing it, and has outlined the charges he is making against Neaira. The law he is invoking runs as follows:

'If a *ξένος* lives with (*συνοικεῖν*) an *ἀστή* in any way at all, any qualified Athenian who wishes to may bring a case against him before the Thesmoothetai. If he is convicted, both the man and his property shall be sold and a third of the proceeds shall go to the man who secured the conviction. The same shall apply if a *ξένη* lives with an *ἀστός*. In this case, the man living with the convicted *ξένη* shall be fined 1,000 drachmas in addition.'

ξένος a non-Athenian male, without Athenian citizen rights; an alien.

ξένη a non-Athenian female, without Athenian citizen rights; an alien.

ἀστός a male Athenian citizen.

ἀστή a female Athenian citizen.

Apollodoros has then to establish two charges. First, that Neaira is an alien; second, that Stephanos is living with her as if she were his wife. The proof of the first charge will occupy the rest of Section Twelve; the proof of the second charge will occupy Section Thirteen.

In *World of Athens: sunoikein* 5.19; Lysias 1.82, 2.24, 3.45, 5.69; the *Mysteries* 2.22, 3.50–2; witnesses and evidence 6.47.

Apollodoros sketches Neaira's past as a slave in Corinth, under the 'care' of Nikarete.

τοῦ νόμου τοίνυν ἡκούσατε, ὃ ἄνδρες δικασταί, δικαστή την ξένην τῷ ἀστῷ συνοικεῖν, οὐδὲ τὴν ἀστήν τῷ ξένῳ, οὐδὲ παιδοποιεῖσθαι. ὅτι οὖν ἔστιν οὐ μόνον ξένη Νέαιρα ἀλλὰ καὶ δούλη καὶ ἐταίρα, τοῦθ' ὑμῖν βούλομαι ἐξ ἀρχῆς ἀκριβῶς ἐπιδεῖξαι.

Vocabulary for Section Twelve F

Grammar for 12F

- τίθημι 'I place, put' δείκνυμι 'I show, reveal'

ἀστ-ή, ἡ female citizen (1a)

ἀστ-ός, ὁ male citizen (2a)

ἐπιδείκνυ-μι (ἐπιδειξ-) show,

prove

ἐταίρ-α, ἡ whore, prostitute (1b)

παιδοποι-ομαι have children

ἡ γὰρ Νέαιρα πρῶτον μὲν δούλη ἐν Κορίνθῳ ἦν Νικαρέτης, ὑφ' ἣς ἐτρέφετο παῖς
μικρὰ οὖσα, καὶ τόδε φανερὸν καὶ βέβαιον τεκμήριόν ἐστι τούτου· ἦν γὰρ δὴ ἔτερα
δούλη Νικαρέτης, Μετάνειρα ὀνόματι, ἣς ἐραστὴς ὢν Λυσίας ὁ σοφιστὴς πολλὰς
δραχμὰς ἔθηκεν ὑπὲρ αὐτῆς, ἀλλ' ἐπειδὴ ὑπὸ Νικαρέτης ἐλήφθησαν πᾶσαι αἱ
δραχμαι ἃς ἔθηκεν, ἔδοξεν αὐτῷ μυῆσαι αὐτὴν καὶ πολλὰ χρήματα καταθεῖναι εἰς τε
τὴν ἔορτὴν καὶ τὰ μυστήρια, βουλομένω υπὲρ Μετανείρας καὶ οὐχ ὑπὲρ Νικαρέτης
τιθέναι τὰ χρήματα, καὶ ἐπείσθη Νικαρέτη ἐλθεῖν εἰς τὰ μυστήρια, ἄγουσα τὴν
Μετανείραν, ἀφικομένας δὲ αὐτάς ὁ Λυσίας εἰς μὲν τὴν αὐτοῦ οἰκίαν οὐκ εἰσάγει
(ἥσχύνετο γὰρ τὴν γυναῖκα ἣν εἶχε καὶ τὴν μητέρα τὴν αὐτοῦ, ἡ γραῦς οὖσα ἐν τῇ
οἰκίᾳ συνώκει), καθίστησι δ' αὐτάς ὁ Λυσίας ὡς Φιλόστρατον, ἥθεον ἔτι ὄντα καὶ
φίλον αὐτῷ, μεθ' ὧν συνῆλθεν Ἀθήναζε Νέαιρα, δούλη Νικαρέτης οὖσα καὶ αὐτή,
ἐργαζομένη μὲν ἡδη τῷ σώματι, νεωτέρα δὲ οὖσα. ὡς οὖν ἀληθῆ λέγω, ὅτι Νέαιρα
Νικαρέτης ἦν καὶ συνῆλθε μετ' αὐτής, τούτων ὑμῖν αὐτὸν τὸν Φιλόστρατον μάρτυρα
καλῶ.



The courtesan Niinnion set up this plaque to commemorate her initiation into the Mysteries at Eleusis

5

10

15

Evidence

(The heading EVIDENCE means that the passage quoted was read out in court. It was *not* spoken by the witness, nor was it cross-examined.)

'Philostratos, son of Dionysios, from Kolonos, gives evidence that he knows that Neaira was Nikarete's property, as was Metaneira too; that they were residents of Corinth; and that they lodged at his house when they came to Athens for the Mysteries; and that Lysias, a close friend of his, brought them to his house.'

Ἀθήναζε to Athens	μυέ-ω initiate	ώς (+ acc.) to (the house of), with
ἔθηκεν he put down (τίθημι/θε-)	μυστήρι-α, τά the Mysteries (2b)	Vocabulary to be learnt
ἐλήφθησαν aor. pass. of	Νικαρέτ-η, ἡ Nikarete (1a)	Ἀθήναζε to Athens
λαμβάνω	(slave-owner)	ἀστή, ἡ female citizen (1a)
ἔσπε-ή, ἡ festival (1a)	συνέρχ-ομαι (συνελθ-) come	ἀστός, ὁ male citizen (2a)
έραστ-ής, ὁ lover (1d)	together	ἐταΐρā, ἡ whore, prostitute (1b)
έργαζ-ομαι work, earn a living	σῶμα (σωματ-), τό body (3b)	ἐταΐρος, ὁ (male) companion (2a)
ἥθε-ος, ὁ bachelor (2a)	τεκμήρι-ον, τό evidence, proof (2b)	(σ)μικρός ἢ ὁν small, short, little
καταθεῖναι to put down	τιθέναι to be putting down	παιδοποιέομαι have children
(κατατίθημι/καταθε-)	(τίθημι)	συνέρχομαι (συνελθ-) come
Κόρινθ-ος, ἡ Corinth (2a)	τοίνου well now (resuming a	together
Λυσί-ας, ὁ Lysias (1d) (lover of	narrative)	τεκμήριον, τό evidence, proof (2b)
Metaneira)	τρέφ-ω rear, raise	τίθημι (θε-) put, place, make
Μετάνειρ-α, ἡ Metaneira (1a)	φανερ-ός -ά -όν clear, obvious	φανερός ἢ ὁν clear; obvious
μικρ-ός -ά -όν small	Φιλόστρατ-ος, ὁ Philostratos	ώς (+ acc.) towards, to the house
	(2a) (Lysias' friend)	of

The Eleusinian mysteries

The Eleusinian Mysteries were open to anyone, slave or free, who was a Greek speaker and had been initiated. The emphasis was not upon the community but firmly upon personal revelation and salvation. A character in Sophocles is recorded as saying 'Thrice blessed are those among men who, after beholding these rites, go down to Hades. Only for them is there life' (Plutarch, *Moralia* 21f.). Initiation was in two stages. At the 'Lesser Mysteries', the initiates (*mustai*) wore wreaths and carried in procession branches of myrtle. A woman bore on her head the sacred vessel (*kernos*) which held a variety of seeds and grains to symbolise Demeter's gifts, as Demeter was goddess of the crops. For the 'Greater Mysteries', a truce of fifty-five days was declared so that people could travel safely from all over Greece to the festival. Little is known of the central ritual, except that it was divided into 'things said', 'things done' and 'things revealed'. Initiates who were allowed to see the last stage were known as *eoptai* ('viewers'). The Mysteries provided an intense personal involvement and an emotional experience of the highest order. Initiation, as the quotation from Sophocles shows, was regarded with reverence. The rites were said to 'inspire those who take part in them with sweeter hopes regarding both the end of life and all eternity'. (*World of Athens*, 3.50–2)

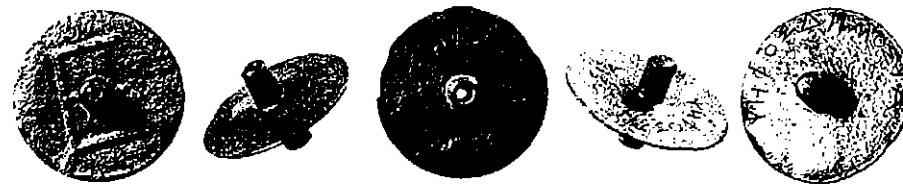
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[The incident with Lysias and Metaneira is not the only one that Apollodorus quotes. He goes on to Neaira's later career, which takes her all over Greece, but always in the company of men of wealth and high social position. They include Simos, a Thessalian, who brought her to Athens for the great Panathenaia, Xenokleides the poet and Hipparchos the actor; then Timanoridas from Corinth and Eukrates from Leukadia eventually decide to buy Neaira outright from Nikarete, and do so for 30 mnas. She lives a long time with them. No wonder that Strymodoros struggles to keep up...]

In *World of Athens*: Solon 1.20; Hippias 5.48; sophists 5.44–9, 8.22ff.

Strymodoros' memory lets him down.

ΣΤΡ.	ἀπολοίμην, εἰ μνημονεύω –	
ΚΩ.	δοκεῖς μοι, ὡς Στρυμόδωρε, εἰς ἀπορίαν τινὰ καταστῆναι. μὴ οὖν ἐπικάλυψε τὴν ἀπορίαν, αἰσχυνόμενος τὸν Εὔεργιδην, ἀλλὰ λέγε μοι ὁ ἀπορεῖς.	5
ΣΤΡ.	ἔγώ σοι ἐρῶ, ὡς Κωμία, ὁ ἀπορῶ. διὰ τί μνείαν ἐποιήσατο ὁ Ἀπολλόδωρος τοῦ Λυσίου καὶ τῆς Μετανείρας; οὐ γάρ μνημονεύω ἔγωγε. βουλοίμην μεντᾶν νὴ Δία μνημονεύειν ἢ λέγει ὁ ἀντίδικος. εἴθε μνημονεύοιμι πάνθ' ἢ λέγει, καὶ ἀπολοίμην, εἰ μνημονεύω. πῶς γάρ ἂν δικαίως τιθεῖτο τις τὴν ψῆφον, μὴ μνημονεύσας τοὺς λόγους;	10
ΚΩ.	χαλεπὸν δή ἔστι τῷ δικαστῇ διακρίνειν τὴν δίκην, μὴ μνημονεύοντι πάνθ' ἢ λέγει ὁ κατίγορος, εἰ μέντοι σοφιστής γένοιο σύ, ῥάδίως ἀν μνημονεύσαις πάντας τοὺς λόγους, ὡς Στρυμόδωρε, ὧς ἔοικε, καὶ οὐκ ἄν ἐπιλάθοι τῶν λεχθέντων. ἀλλ' ὥσπερ Ἰππίας τις, ἅπαξ ἀκούσας, πάντα μνημονεύσαις ἄν.	15
ΣΤΡ.	ὥσπερ Ἰππίας; εἴθε Ἰππίας γενοίμην ἔγώ. εἰ νῦν Ἰππίας ἡσθα, οἵος τ' ἄν ἡσθα καταλέγειν πάντας τοὺς ἀπὸ ² Σόλωνος ἀρχοντας. ὁ γάρ Ἰππίας, ἅπαξ ἀκούσας, ἐμνημόνευε πεντήκοντα ὄνδρατα.	20
ΚΩ.	ὦ τῆς τέχνης, εἴθε τοσαῦτα μνημονεύσαιμι. ἀλλ' ἔγώ φύσει σοφὸς οὐκ εἰμί. εἰ πάντες οἱ σοφισταὶ με διδάσκοιεν, οὐκ ἄν οἷοί τ' εἴεν σοφιστήν με ποιεῖν. ἀλλ' εἰ Ἰππίας ἡμῖν νῦν συνεγίγνετο, πῶς ἄν ἐδίδασκε με, καὶ τί ἄν ἔλεγεν; καὶ πῶς ἄν ἐμάρθανον ἔγώ;	25
ΣΤΡ.	εἴθε ταῦτα εἰδείην, ὡς Στρυμόδωρε. εἰ γάρ ταῦτα ἥδη ἔγώ, πλούσιος ἄν ἦ τὸ νῦν, καὶ οὐ πένης οὐδὲ δικαστής.	
ΚΩ.	οἴμοι. ἔγὼ γάρ, ὥσπερ γέρων τις, ἐπιλανθάνομαι πάνθ' ἢ ἀκούω, τῶν τε νόμων καὶ τῶν λόγων καὶ τῶν μαρτυριῶν. εἰ δέ τις τοσαῦτα ἐπιλάθοιτο, πῶς ἄν δικάσειε τὴν δίκην καὶ τὴν ψῆφον θεῖτο ἄν;	
ΣΤΡ.	οὐκ οἶδ' ἔγωγε, ὡς Στρυμόδωρε. οὐ γάρ ἄν γένοιτο πότε ἀγαθὸς δικαστής, εἰ μὴ μνημονεύσει τὰ ὑπὸ τοῦ κατηγόρου λεχθέντα. ἀλλ'	



ΨΗΦΟΙ ΔΗΜΟΣΙΑΙ

ὅπως προθύμως προσέξεις τὸν νοῦν τοῖς λόγοις καὶ τοῖς νόμοις καὶ
ταῖς μαρτυρίαις, τοῦτο γὰρ ποιοῦντες, ῥαδίως τὴν ψῆφον τίθενται οἱ
δικασταί.

ΣΤΡ. ἀπόλοιντο οἵτινες, δικασταὶ ὄντες, ἐπιλανθάνονται ἢ λέγουσιν οἱ
ἀντίδικοι.

Vocabulary for Section Twelve G

Grammar for 12G

- ‘Would-should’ conditions: future ‘remote’ and present ‘contrary to fact’
- Wishes: ‘Would that/O that ...’
- ὅπως + future indicative ‘see to it that’
- Optative forms of εἰμί ‘I am’, εἰμι ‘I (shall) go’, οἶδα ‘I know’

ἄν (+ opt.) ‘would’	μένταν=μέντοι ἄν	εἴθε (+ opt.) I wish that! would that!
ἄν (+ impf.) ‘would’	μνεί-α, ἡ mention (1b)	ἐπιλανθάνομαι (ἐπιλαθ-) forget (+gen.)
ἅπαξ once	μνημονεύ-ω remember	καταλέγω (κατειπ-) recite, list
ἄρχων (ἀρχοντ-), ὁ archon (3a)	ὅπως (+ fut. ind.) see to it that	μαρτυρία, ἡ evidence, witness (1b)
διακρίν-ω determine, judge	πένης (πενητ-), ὁ poor man	μνεία, ἡ mention (1b)
εἰ (+ opt.) ‘if... were to’	(3a)	μνημονεύω remember
εἰ (+ impf.) ‘if... were –ing’	πεντήκοντα fifty	ὅπως (+ fut. ind.) see to it that
εἰδείν optative of οἶδα	πλούσι-ος -α -ον rich, wealthy	πένης (πενητ-), ὁ poor man (3a) (or adj., poor)
εἴθε (+opt.) I wish that! would that!	Σόλων (Σολων-), ὁ Solon (3a) (famous statesman)	πλούσιος ἡ on rich, wealthy
ἔοικε it seems (reasonable)	συγγίγν-ομαι (συγγεν-) be with	συγγίγνομαι (συγγεν-) be with, have intercourse with
ἐπικαλύπτ-ω conceal, hide	(+ dat.)	(+ dat.)
ἐπιλανθάν-ομαι (ἐπιλαθ-) forget (+ gen.)	φύσ-ις, ἡ nature (3e)	
‘Ιππί-ας, ὡς Hippias (1d) (a sophist)	Vocabulary to be learnt	
καταλέγ-ω recite, list	ἄν (use of, in conditional, see Grammar 151–2)	
μαρτυρί-α, ἡ evidence, witness (1b)		

H

[Eventually, Timanoridas and Eukrates both decide to get married. They give Neaira the chance to buy her freedom for 20 mnas (as against the 30 they gave for her). She collects donations from old admirers, of which the handsomest sum comes from an Athenian acquaintance, Phrynon. In gratitude to Phrynon, Neaira goes to live with him in Athens, where she mixes with the highest and wealthiest levels of Athenian male society.]

In *World of Athens*: metics and *xenoi* 5.4, 5.67ff.; *symposia* 5.25, 5.30, 8.90.

Neaira runs away from Phrynon and meets Stephanos.

ο τοίνυν Φρυνίων, καταθεὶς τὸ ἀργύριον ὑπὲρ Νεαίρας ἐπ' ἔλευθερίᾳ, ὥχετο
 Ἀθήναζε ἀπάγων αὐτήν, ἀλλ' ἀφικόμενος Ἀθήναζε ἀσελγῶς ἔχρητο αὐτῇ καὶ ἐπὶ
 τὰ δεῖπνα ἔχων αὐτὴν πανταχοῦ ἐπορεύετο, ἐκώμαζέ τ' ἀεὶ μετ' αὐτῆς. Νέαίρα δέ,
 ἐπειδὴ ἀσελγῶς προϋπηλακίζετο ὑπὸ τοῦ Φρυνίωνος καὶ οὐχ, ὡς ὥχετο, ἡγαπᾶτο,
 συνεσκευάσατο πάντα τὰ Φρυνίωνος ἐκ τῆς οἰκίας καὶ τὰ ἴματα καὶ τὰ χρυσία, ἢ
 Φρυνίων αὐτῇ ἔδωκεν. ἔχουσα δὲ ταῦτα πάντα, καὶ θεραπαίνας δύο, Θράτταν καὶ
 Κοκκαλίνην, ἀποδιδράσκει εἰς Μέγαρα. διέτριψε δὲ Νέαίρα ἐν τοῖς Μεγάροις δύο
 ἔτη, ἀλλ' οὐκ ἔδύνατο ίκανήν εύποριάν παρέχειν εἰς τὴν τῆς οἰκίας διοίκησιν. τότε
 δ' ἐπιδημήσας ὁ Στέφανος ούτοσὶ εἰς τὰ Μέγαρα, κατήγετο ὡς αὐτήν, ἐταίραν οὖσαν.
 ή δὲ Νέαίρα, διηγησαμένη πάντα τὰ πράγματα καὶ τὴν ὕβριν τοῦ Φρυνίωνος, ἔδωκε
 Στεφάνῳ πάνθ' ἢ ἔχουσα ἔξηλθεν ἐκ τῶν Ἀθηνῶν, ἐπιθυμοῦσα μὲν τῆς ἐνθάδε
 οἰκήσεως, φοβουμένη δὲ τὸν Φρυνίωνα. ήδει γάρ ἀδικηθέντα μὲν τὸν Φρυνίωνα
 ὑφ' αὐτῆς καὶ ὀργιζόμενον αὐτῇ, σοβαρὸν δὲ καὶ ὀλίγωρον αὐτοῦ τὸν τρόπον δοντα.
 δοῦσα οὖν Νέαίρα πάντα τὰ αὐτῆς τῷ Στεφάνῳ, προΐσταται ἐκεῖνον αὐτῆς.

5

10

15



ἐκώμαζέ τ' ἀεὶ μετ' αὐτῆς

Vocabulary for Section Twelve H

Grammar for 12H–I

- Participial constructions in reported speech
- The future passive

ἀγαπά-ω love	κατάγ-ομαι lodge	τοίνυν well then (resuming argument)
ἀπο-διδράσκ-ω run off	κατατίθ-μι (καταθε-) pay	τρόπ-ος, ὁ manner, way (2a)
ἀργύρι-ον, τό silver, money (2b)	Κοκκαλίν-η, ἡ Kokkaline (1a) (slave of Neaira)	Φρυνίων (Φρυνιων-), ὁ Phrynon (3a) (owner of Neaira)
ἀσελγῶς disgracefully	κωμάζ-ω revel	χρυσί-ον, τό gold (trinkets or money) (2b)
δεῖπν-ον, τό dinner-party (2b)	Μέγαρ-α, τά Megara (2b) (a town on the isthmus)	
διατρίβ-ω spend time	οἴχ-ομαι go	
διηγέ-ομαι reveal, describe. explain	δλίγωρ-ος -ov contemptuous	
διοίκησ-ις, ἡ management (3e)	ὄργιζ-ομαι grow angry with (+ dat.)	
ἐπί (+ dat.) for the purpose of	πανταχοῖ everywhere	
ἐπιδιδμέ-ω come into town, live	προϊστά-μαι make x (acc.)	
ἐπιθυμέ-ω desire (+ gen.)	sponsor of γ (gen.)	
ἔτ-ος, τό year (3c)	προτηλακί-ω treat like dirt, insult	
εὐπορί-α, ἡ resources (1b)	σοβαρ-ός -ά -όν pompous	
Θεράπαιν-α, ἡ slave girl (1c)	συσκευάζ-ομαι gather up, collect	
Θράττα-α, ἡ Thratta (1c) (one of Neaira's slaves)		
Ικαν-ός -ή -όν sufficient		

Men's other women

Concubines (*pallakai*), courtesans (*hetairai*, literally 'companions') and prostitutes (*pornai*) would normally not be of Athenian birth. Alcibiades was notorious for not merely having numerous mistresses but also keeping concubines, slave and free, in addition to his aristocratic wife ... Concubines had some legal status and offering one's services as a prostitute was legal, and indeed taxed (the *pornikon telos*). Prostitutes seem to have been readily available ... They ranged in class and expensiveness from the brothel-girls of the Peiraeus; through the rather more sophisticated *aulos*-girls an Athenian might hire to enliven a male drinking-party (*symposium*); to the educated courtesans euphemistically known as *hetairai*. The ways in which some *hetairai* verged on respectability is well brought out in Xenophon's *Memoirs of Socrates*, in the story of Socrates' conversation with a woman named Theodote. In an artful display of studied innocence Socrates, noting Theodote's wealth, gradually teases out of her its true source -- her rich lovers. The passage incidentally lists the chief sources of wealth in Athens, in order of their importance: 'Socrates asked "Have you an estate, Theodote?" "No." "Then perhaps you get your income from house-property". "No." "Well, does it come from some manufacturing business?" "No." "Then what do you live on?" "The contributions of kind friends ..." (World of Athens, 5.30–1)

I

Neaira sets up home with Stephanos in Athens. Phrynon hears of it and demands Neaira's return and compensation from Stephanos.

In *World of Athens*: phratries 3.53–4; sycophants 6.54; polemarch 1.17; arbitration 6.49.

ὁ δὲ Στέφανος οὐτοί εἰς μεγίστην ἐλπίδα κατέστησε Νέαιραν ἐν τοῖς Μεγάροις τῷ λόγῳ.
ἔκομπαζε γάρ τὸν μὲν Φρυνίωνα οὐχ ἄψεσθαι αὐτῆς οὐδέποτε, αὐτὸς δὲ γυναῖκα
αὐτὴν ἔξειν. ἔφη δὲ καὶ τοὺς παῖδας αὐτῆς εἰσαχθήσεσθαι εἰς τοὺς φράτερας ὡς αὐτοῦ
ὄντας, καὶ πολίτας γενήσεσθαι, ἀδικηθήσεσθαι δ' αὐτὴν ὑπ' οὐδενὸς ἀνθρώπων. ταῦτα
δ' εἶπών, ἀφικνεῖται αὐτὴν ἔχων δεῦρο ἐκ τῶν Μεγάρων, καὶ παιδία μετ' αὐτῆς τρία,
Πρόξενον καὶ Ἀρίστωνα καὶ παῖδα κόρην, ἥ νυν Φανώ καλεῖται.

καὶ εἰσάγει αὐτὴν καὶ τὰ παιδία εἰς τὸ οἰκίδιον ὃ ἦν αὐτῷ Ἀθήνησι παρὰ
τὸν ψιθυριστὴν Ἐρμῆν, μεταξὺ τῆς Δωροθέου τοῦ Ἐλευσινίου οἰκίας καὶ τῆς
Κλεινομάχου. δυοῖν δὲ ἔνεκα ἥλθεν ἔχων αὐτὴν, ὡς ἔξ ατελείας ἔχων καλήν
έταιραν καὶ ὡς ἐργασομένην αὐτὴν καὶ θρέψουσαν τὴν οἰκίαν. εὖ γάρ
ἥδει Στέφανος ἄλλην πρόσοδον οὐκ ἔχων οὐδέ βίον, εἰ μή τι λαβών διὰ τὴν
συκοφαντίαν. ὁ δὲ Φρυνίων, πυθόμενος Νέαιραν ἀπιδημοῦσαν καὶ οὖσαν παρὰ
Στεφάνῳ, παραλαβὼν νεανίσκους μεθ' αὐτοῦ, ἥλθεν ἐπὶ τὴν οἰκίαν τὴν τοῦ
Στεφάνου, ὡς ἔχων αὐτὴν. ἀφαιρουμένου δὲ αὐτὴν τοῦ Στεφάνου κατὰ τὸν νόμον
εἰς ἐλευθερίαν, κατηγγύσεν αὐτὴν ὁ Φρυνίων πρὸς τῷ πολεμάρχῳ, ἡγούμενος
αὐτὴν δούλην εἶναι αὐτῷ, τὰ χρήματα ὑπὲρ αὐτῆς καταθέντι.

Vocabulary for Section Twelve I

ἀδικηθήσεσθαι 'would be
harmed' (ἀδικέω)

Ἀθήνησι at Athens

ἄπτ-ομαι touch (+ gen.)

Ἀρίστων (Ἀριότων), δ

Ariston (3a) (*Neaira's son*)

ἀτέλει-α, ἡ exemption, immunity
(ἐξ ἀτελείας=free) (1b)

ἄψεσθαι fut. inf. of ἄπτομαι

δυοῖν two (sc. 'reasons')

Δωρόθε-ος, ὁ Dorotheos (2a)
(*Athenian householder*)

εἰσαχθήσεσθαι 'would be
introduced' (εἰσάγω)

'Ἐλευσίνι-ος -α -ον of Eleusis

ἐλπ-ίς (ἐλπιδ-), ἡ hope (3a)

ἔξ- = fut. stem ἔχω

ἐπιδημέ-ω be in town

ἐργάζ-ομαι work

'Ερμ-ής, ὁ Hermes (1d)

θρεψ- = fut. /aor. stem of τρέψω
κατατίθη-μι (καταθε-) pay
κατεγγυά-ω compel x (acc.) to
give securities

Κλεινόμαχ-ος, ὁ Kleinomakhos
(2a) (*Athenian householder*)

κομπάζ-ω boast
κόρη, ἡ girl, maiden (1a)

Μέγαρ-α, τά Megara (2b)
μεταξύ (+ gen.) between

οἰκίδι-ον, τό house, small house
(2b)

παραλαμβάν-ω (παραλαβ-) take
πολέμαρχ-ος, ὁ Polemarch (2a)
(state official)

Πρόξεν-ος, ὁ Proxenos (2a) (*son
of Neaira*)

πρός (+ dat.) before
πρόσοδ-ος, ἡ income (2a)

πυνθάν-ομαι (πυθ-) learn, hear,
discover

συκοφαντί-α, ἡ informing (1b)

τρέψ-ω (θρεψ-) maintain, keep

Φανώ, ἡ Phano (*Neaira's
daughter*)

φράτηρ (φρατερ-) ὁ member

of phratry (3a) (*a group of
families, with certain religious
and social functions*)

ψιθυριστ-ής ὁ whisperer (1d)

ώς (+ fut. part.) in order to

ώς ἔχων in order to take

ώς ἔχων in order to have

ώς ἐργασομένην αὐτὴν καὶ

θρέψουσαν in order for her to

work and maintain

Vocabulary to be learnt

'Αθήνησι(v) at Athens

ἐλπίς (ἐλπιδ-), ἡ hope,
expectation (3a)
ἐπιδημέω come to town, be in
town

ἐργάζομαι work, perform
κατατίθημι (καταθε-) put down,
pay, perform
οἰκίδιον, τό small house (2b)

παραλαμβάνω (παραλαβ-) take,
receive from

The settlement

One way of avoiding a court-case was to appoint three arbitrators to reach a decision. Both parties would appoint their own representative, and would agree on a third 'neutral'. The decision of these three was final and binding. Here is the translation of the passage in which Apollodorus explains what happened, giving the details of the arbitration and the evidence for it:

The case Phrynon brought against Stephanos rested on two points: first, that Stephanos had taken Neaira from him and had asserted that she was free, and second, that Stephanos had taken possession of all the goods that Neaira had brought with her from Phrynon's house. But their friends brought them together and persuaded them to submit their quarrel to arbitration (διαιτα). Satyros, from Alopeke, the brother of Lakedaimonios, acted as arbitrator on Phrynon's behalf, while Saurias from Lamptrae acted for Stephanos here. Both sides also agreed to make Diogeiton from Akharnai the third member of the panel. These men met in the sacred place and heard the facts from both sides and from Neaira herself. They then gave their decision, which met with agreement from both sides. It was:

- (a) that the woman should be free and her own mistress (αὐτῆς κυρία);
- (b) that she should return to Phrynon everything she had taken with her from his house, apart from the clothes and gold jewellery and the female servants (since these had been bought for her own personal use);
- (c) that she should live with each man on alternate days, although if the men reached any other mutually satisfactory arrangement, it should be binding;
- (d) that maintenance for the woman should be provided by whichever of them had her in his keeping at the time;
- (e) that from now on the two men should be on friendly terms and should harbour no further resentment against each other.

Such were the terms of the reconciliation between Phrynon and Stephanos which the arbitrators brought about in regard to this woman Neaira.

To prove that these statements of mine are true, the clerk shall read you the depositions regarding these matters.

Evidence

'Satyros from Alopeke, Saurias from Lamptrai and Diogeiton from Akharnai depose that, having been appointed arbitrators in the matter of Neaira, they brought about a reconciliation between Stephanos and Phrynon, and that the terms on which the reconciliation was brought about were such as Apollodorus produces.'

Section Thirteen A-I: Neaira as married woman

Introduction

Apollodorus has now established that Neaira is non-Athenian. He has sketched her past as a slave and prostitute in Corinth, detailed a number of her lovers, and shown how she came to live with Stephanos in Athens. Now that it has been proved that Neaira is non-Athenian, Apollodorus has to prove that she is living with Stephanos *as his wife*. A formal betrothal was normally validated by witnesses and the marriage itself confirmed by cohabitation to produce legitimate heirs. Apollodorus, however, produces no evidence of the birth of children to Neaira and Stephanos. In the absence of evidence from such children, Apollodorus concentrates on establishing the marriage of Stephanos and Neaira in other ways. The most important evidence is that Stephanos attempted to pass off Neaira's children *as if they were his own children* (as he indeed boasted that he would do at 12. I.).

In *World of Athens*: divorce and dowry 5.11, 16, 19.

Proving identity

Athenians had no birth certificates and no state registry of births. Nor were scientific methods of proof available to decide paternity. Instead, legitimacy and citizenship were most easily demonstrated to the satisfaction of a large citizen jury by producing witnesses who would testify to a child's introduction as an infant into a phratry at the *Apatouria* festival and into the deme at the age of majority. One of the best examples of what could be involved is provided by a speech ([Demosthenes], *Against Eubouleides* 57) written for a man who had been voted off the register of his deme in 346/5 ... The speaker needed to show not that he had been registered in the deme, for that was not in question – he had even served as its chief official (*δήμαρχος*) – but that he had been *legitimately* so registered. To do so he first cites as witnesses of his father's legitimacy five of his father's male kinsmen by birth and several of his male kinsmen by marriage (his father's female cousins' husbands); then his father's *φράτερες* (fellow phratry members), those with whom he shares his *Ἀπόλλων Πατρώιος* and *Ζεὺς Ἐρκεῖος* and the same family tombs, and his father's fellow deme members. With women, on the other hand, it was much harder to establish legitimacy, since they were not registered in a deme. So to prove his mother's Athenian descent, the speaker cites, apart from a similar range of male kinsmen, only the *φράτερες* and fellow deme members of his mother's male kinsmen. As for his own life history, he first calls witnesses to his mother's (second) marriage and then presents evidence of his induction into phratry and, most important, deme. (*World of Athens*, 5.12–14)

A

Stephanos marries off Neaira's daughter Phano to the Athenian Phrastor, pretending that Phano was a true-born Athenian girl. Phrastor discovers the truth, and wants a divorce.

ὅτι μὲν τοίνυν ἔξ ἀρχῆς δούλη ἦν Νέαιρα καὶ ἑταίρα, καὶ ἀπέδρα ἀπὸ τοῦ Φρυνίωνος εἰς Μέγαρα, καὶ ὁ Φρυνίων ἐπανελθοῦσαν Ἀθήναζε αὐτὴν κατηγγύησε πρὸς τῷ πολεμάρχῳ ὃς ξένην οὖσαν, δῆλα ἔστι τὰ τεκμήρια.

νῦν δὲ βούλομαι ὑμῖν ἐπιδεῖξαι ὅτι Στέφανος αὐτὸς καταμαρτυρεῖ Νεαίρας ὡς, ξένη οὖσα, συνοικεῖ αὐτῷ ὡς γυνή.

ἥν γάρ τῇ Νεαίρᾳ θυγάτηρ, ἥν ἤλθεν ἔχουσα εἰς τὴν τοῦ Στεφάνου οἰκίαν. καὶ Ἀθήναζε ἐλθόντες, τὴν κόρην ἐκάλουν Φανώ. πρότερον γάρ Στρυβήλη ἐκαλεῖτο, πρὶν Ἀθήναζε ἐλθεῖν. αὕτη δὲ ἡ κόρη ἔξεδόθη ὑπὸ τοῦ Στεφάνου τουτού, ὥσπερ αὐτοῦ θυγάτηρ οὖσα καὶ ἔξ ἀστῆς γυναικός, ἀνδρὶ Ἀθηναίῳ, Φράστορι Αἰγιλεῖ. καὶ προϊκα ἔδωκεν ὁ Στέφανος τριάκοντα μνᾶς. καὶ δῆ ἵστε τὴν Φανώ, πρὶν συνοικεῖν τῷ Φράστορι, τὴν τῆς μητρὸς φύσιν καὶ ἀκολασίαν μαθοῦσαν. ἐπειδὴ οὖν ἤλθεν ὡς τὸν Φράστορα, ὃς ἀνὴρ ἐργάτης ἦν καὶ ἀκριβῶς τὸν βίον συνελέγετο, οὐκ ἡπίστατο τοῖς τοῦ Φράστορος τρόποις ἀρέσκειν.

ὅρῶν δὲ ὁ Φράστωρ αὐτὴν οὔτε κοσμίαν οὖσαν οὔτ' ἔθελουσαν πείθεσθαι αὐτῷ, ἂμα δὲ πυθόμενος σαφῶς τὴν Φανώ οὐ Στεφάνου ἀλλὰ Νεαίρας θυγατέρα οὖσαν, ὠργίσθη μάλιστα, ἥγούμενος ὑπὸ Στεφάνου ὑβρισθῆναι καὶ ἔξαπατηθῆναι. ἔγημε γάρ τὴν Φανώ πρὶν εἰδέναι αὐτὴν Νεαίρας οὖσαν θυγατέρα. ἐκβάλλει οὖν τὴν Φανώ, ἐνιαυτὸν συνοικήσας αὐτῇ, κυοῦσαν, καὶ τὴν προΐκα οὐκ ἀποδίδωσιν. ἀλλ' εἰ ὑπὸ Στεφάνου μη ἔξηπατήθη ὁ Φράστωρ καὶ Φανώ γνησίᾳ ἦν, ή οὐκ ἄν ἔξέβαλεν αὐτὴν ὁ Φράστωρ, ή ἀπέδωκεν ἄν τὴν προΐκα.

ἐκπεσούσης δὲ Φανοῦς, ἔλαχε Στέφανος δίκην τῷ Φράστορι, κατὰ τὸν νόμον ὃς κελεύει τὸν ἄνδρα τὸν ἀποπέμποντα τὴν γυναῖκα ἀποδιδόναι τὴν προΐκα. λαχόντος δὲ Στεφάνου τὴν δίκην ταύτην, γράφεται Φράστωρ Στέφανον τουτονὶ γραφήν κατὰ τὸν νόμον ὃς οὐκ ἔξι τινα ἔγγυησαι τὴν ξένης θυγατέρα ἀνδρὶ Ἀθηναίῳ. γνοὺς δὲ Στέφανος ὅτι ἔξελεγχθῆσται ἀδικῶν καὶ ὅτι, ἔξελεγχθείς, κινδυνεύσει



Women working in the home weaving and spinning

ταῖς ἐσχάταις ζημίαις περιπτεσεῖν (ζένης γάρ θυγάτηρ ἦν ἡ Φανώ), διαλλάττεται πρὸς τὸν Φράστορα καὶ ἀφίσταται τῆς προικὸς καὶ ὀνείλετο τὴν δίκην. καὶ πρὶν εἰς δικαστήριον εἰσελθεῖν, καὶ ὁ Φράστωρ ὀνείλετο τὴν γραφήν. ἀλλ' εἰ ἀστῆς θυγάτηρ ἦν Φανώ, οὐκ ἄν διηλλάχθῃ Στέφανος.

Vocabulary for Section Thirteen A

Grammar for 13A–B

- Aorist infinitive passive
- Future participles active, middle and passive
- ὡς + future participle
- πρὶν + infinitive

Αἰγιλ-εύς, ὁ of the deme Aigileia (3g)	καὶ δή and really, and as a matter of fact	Φανώ Phano (acc. s.) (see <i>List of Proper Names for full declension</i>)
ἀκολασί-α, ἡ extravagance (1b)	καταμαρτυρέ-ω give evidence against (+ gen.)	Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (<i>Phano's husband</i>)
ἄν (+ aor. indic.) 'would have . . .'	κατεγγυά-ω demand securities from	φύσ-ις, ἡ nature, temperament (3e)
ἀναιρέ-ομαι (ἀνελ-) take away	κινδυνεύ-ω run a risk of (+ inf.)	
ἀπέδρα 3rd s. aor. of	κόρ-η, ἡ maiden, girl (1a)	
ἀποδιδράσκω	κόσμη-ος -α -ov well-behaved	
ἀποδιδράσκω (ἀποδρα-) run off	κυέ-ω be pregnant	
ἀποδίδω-μι (ἀποδο-) return, give	λαχάν-ω (λαχ-) bring (a suit) against (+ dat.)	
back	Μέγαρα, τά Megara (2b)	
ἀποπέμπ-ω send away, divorce	μν-ᾶ, ἡ mina (=60 drachmas) (1b)	
ἀφίστα-μαι give up any claim to	περιπίπτ-ω (περιπεσ-) meet with (+ dat.)	
(+gen.)	πολέμαρχ-ος, ὁ the Polemarch (2a) (<i>magistrate dealing with lawsuits involving aliens</i>)	
γαμέ-ω (γημ-) marry	πριν before (+ inf.)	
γνήσι-ος -α -ov legitimate	προίξ (προικ-), ἡ dowry (3a)	
διαλλάττ-ομαι πρός be	πρός (+ dat.) before	
reconciled with	πυνθάν-ομαι (πυθ-) learn, hear	
ἔγγυά-ω engage, promise	Στρυβήλη, ἡ Strybele (1a)	
εἰ (+ aor. ind.) 'if . . . had-ed . . .'	(<i>Phano's former name</i>)	
ἐκβάλλ-ω (ἐκβαλ-) divorce	συλλέγ-ομαι make, collect	
ἐκδίδω-μι (ἐκδο-) give in	τριάκοντα thirty (indecl.)	
marriage	ὑβρίζ-ω treat disgracefully	
ἐκπίπτ-ω (ἐκπεσ-) be divorced	ὑβρισθῆναι 'had been treated disgracefully' (aor. pass. inf. of ὑβρίζω)	
ἐνιαυτ-ός, ὁ year (2a)	Φανοῦς Phano (gen. s.) (see <i>List of Proper Names for full declension</i>)	
ἐξαπατηθῆναι 'had been deceived' (ἐξαπατάω)		
ἔξεδόθη aor. pass. of ἐκδίδωμι		
ἔξελέγχ-ω convict		
ἔπιδεικνυ-μι (ἔπιδειξ-) show, demonstrate		
ἔργατ-ης, ὁ working man (1d)		
ζημί-α, ἡ penalty (1b)		
ἡπίστατο impf. of ἐπίσταμαι		
know how to (+ inf.)		

B

Phrastor then falls ill but, not wishing to die childless, decides to take back Phano and her son.

In *World of Athens*: women in the family 5.17ff.

βούλομαι δ' ὑμῖν παρέχειν ἔτέραν μαρτυρίαν τοῦ τε Φράστορος καὶ τῶν φρατέρων αὐτοῦ καὶ τῶν γεννητῶν, ὡς ἔστι ξένη Νέαιρα αὐτῆι. οὐ πολλῷ χρόνῳ γάρ ὅστερον ἢ ἐξεπέμφθη ἡ τῆς Νεαίρας θυγάτηρ, ἡσθένησεν ὁ Φράστωρ καὶ πάνυ πονηρῶς διετέθη καὶ εἰς πᾶσαν ἀπορίαν κατέστη. καί, πρὶν αὐτὸν ἀσθενεῖν, πρὸς τοὺς οἰκείους αὐτοῦ διαφορὰ ἦν παλαιά καὶ ὄργη καὶ μίσος, καὶ ἄπαις ἦν Φράστωρ. ἀλλ' εἰς ἀπορίαν καταστάς, ὑπό τε τῆς Νεαίρας καὶ τῆς Φανοῦς ἐψυχαγωγεῖτο. ἐβάδιζον γάρ πρὸς αὐτόν, ὡς θεραπεύουσσαι καὶ προθύμως ἐπιμελησόμεναι (ἐρῆμος δὲ τῶν θεραπευσόντων ἦν Φράστωρ), καὶ ἔφερον τὰ πρόσφορα τῇ νόσῳ καὶ ἐπεσκοποῦντο. Ήστε δήπου καὶ ὑμεῖς αὐτοί, ὃνδρες δικασταί, ὡς ἀξία πολλοῦ ἔστι γυνὴ ἐν ταῖς νόσοις, παροῦσα κάμνοντι ἀνθρώπῳ.

τοῦτο οὖν ποιουσῶν αὐτῶν, ἐπεισθη Φράστωρ, πρὶν ὑγιαίνειν, πάλιν λαβεῖν τὸ τῆς Φανοῦς παιδίον καὶ ποιήσασθαι υἱὸν αὐτοῦ. τοῦτο δέ τὸ παιδίον ἔτεκε Φανὼ δε τέξεπέμφθη ὑπὸ τοῦ Φράστορος κυοῦσα. καὶ πρὶν ὑγιαίνειν, ὑπέσχετο δὴ τοῦτο ποιήσειν ὁ Φράστωρ, λογισμὸν ἀνθρώπινον καὶ ἐοικότα λογιζόμενος, ὅτι πονηρῶς μὲν ἔχει καὶ οὐκ ἐλπίζει περιγενήσεοθαι, ἐβούλετο δὲ ἀναλαβεῖν τὸ τῆς Φανοῦς παιδίον πρὶν ἀποθανεῖν (καίπερ εἰδὼς αὐτὸν οὐ γνήσιον ὄντα), οὐκ ἐθέλων τοὺς οἰκείους λαβεῖν τὰ αὐτοῦ, οὐδὲ ἄπαις ἀπόθανεῖν. εἰ γάρ ἄπαις ἀπέθανε Φράστωρ, οἱ οἰκείοι ἔλαβον ἄν τὰ αὐτοῦ.

Vocabulary for Section Thirteen B

ἄν (+ aor. ind.) 'would have ...'	ἔοικ-ώς (έοικοτ-)	περιγίγν-ομαι survive
ἀναλαμβάν-ω take back	reasonable	πονηρῶς poorly
ἀνθρώπιν-ος -η -ov human, mortal	ἐπιμελ-ομαι take care of (+ gen.)	πρὶν before (+ inf.)
ἄπαις (ἄπαιδ-) childless	ἐπισκοπέ-ομαι visit	προθύμως readily, actively
ἀπέθανεν aor. of ἀποθνήσκω (ἀποθαν-) die	ἐρῆμος -ov lacking in (+ gen.)	πρόσφορ-ος -on useful for (dat.)
ἀσθενέ-ω fall ill	ἔτεκε see τίκτω	τίκτ-ω (τεκ-) bear
γεννήτ-ης, ὁ member of genos (a smaller grouping of families within the phratry) (1d)	ἔχ-ω (+adv.) be (in x condition)	τῶν θεραπευσόντων 'of those who would look after him'
γνήσι-ος -α -ov legitimate	θεραπεύ-ω look after	ὑγιαίν-ω be healthy, well
διατίθε-μαι be put in x (adv.) state	κάμν-ω be ill	ὑπισχνή-ομαι (ὑποσχ-) promise (to) (+ fut. inf.)
διαφορ-ά, ἡ disagreement, differences (1b)	κυέ-ω be pregnant	φράτηρ (φρατερ-), ὁ member of phratry (family group) (3a)
εἰ (+aor. ind.) 'if... had-ed'	λογισμ-ός, ὁ calculation (2a)	μῖσ-ος, τό hatred (3c)
ἐκπέμπ-ω divorce	οἰκεί-ος, ὁ relative (2a)	οἰκείος, ὁ relative (2a)
	ὄργ-ή, ἡ anger (1a)	ψυχαγγέ-ώ win over
	παλαι-ός -ά -ón of old	ώς (+ fut. part.) in order to
	παροῦσα being with (+ dat.) (part. of πάρειμι)	ώς θεραπεύουσσαι καὶ...
		ἐπιμελησόμεναι 'to look after and take care of' (nom. pl. f.)

Vocabulary to be learnt

ἀναλαμβάνω (ἀναλαβ-̄) take back	ἔχω (+ adv.) be (in X condition)
λογισμός, ὁ calculation (2a)	πρίν (+ inf.) before
μῖσος, τό hatred (3c)	πρόθυμος -ον ready, eager;
οἰκείος, ὁ relative (2a)	willing, active
οἰκείος ἂν or related, domestic, family	φράτηρ (φρατερ-), ὁ member of a phratry (a group of families with certain religious and social functions) (3a)
ὄργη, ἡ anger (1a)	ώς (+ fut. part.) in order to
παλαιός ἄν ancient, old, of old	

C

Phrastor recovers and at once marries someone else. The status of Phano's son in the eyes of the Athenian γένος is made quite clear.

In *World of Athens*: citizenship 5.1ff., 13–14; legitimacy 5.12; oaths 3.27.

νῦν δὲ μεγάλω τεκμηρίω καὶ περιφανεῖ ἐγώ ὑμῖν ἐπιδείξω ὅτι οὐκ ἄν ποτε ἔπραξε τοῦτο ὁ Φράστωρ, εἰ μὴ ἡσθένησε. ὡς γάρ ἀνέστη τάχιστα ἐξ ἐκείνης τῆς ἀσθενείας ὁ Φράστωρ, λαμβάνει γυναῖκα ἀστήν κατὰ τοὺς νόμους, Σατύρου μὲν τοῦ Μελιτέως θυγατέρα γηνήσιαν, Διφίλου δὲ ἀδελφήν· ὁ ὑμῖν ἔστι τεκμήριον, ὅτι οὐχ ἐκών ἀνέλαβε τὸ παιδίον, ἀλλὰ βιασθείς διὰ τὸ νοσεῖν καὶ τὸ ἄπαις ἐίναι καὶ τὸ θεραπεύειν αὐτάς αὐτὸν καὶ τὸ τοὺς οἰκείους μισεῖν. εἰ γάρ μὴ ἡσθένησε Φράστωρ, οὐκ ἄν ἀνέλαβε τὸ παιδίον.

Vocabulary for Section Thirteen C**Grammar for 13C**

- Conditional clauses: past 'unfulfilled'; 'mixed'; and 'open/simple' (no ἄν)

ἀδελφ-ή, ἡ sister (1a)	ἐπιδείκνυ-μι (ἐπιδειξ-) show, prove	τὸ ἄπαις εἶναι childlessness
ἀσθένει-α, ἡ illness (1b)	Μελιτ-εύς, ὁ of the deme Melite (3g)	τὸ θεραπεύειν care, looking after
ἀσθενέ-ω be ill	περιφαν-ής -ές very evident	τὸ μισεῖν hating, hatred
γηνήσι-ος -α -ov legitimate	Σάτυρ-ος, ὁ Satyros (2a) (father of Phrastor's new wife)	τὸ νοσεῖν being sick, illness
διατίθε-μαι be put in x (adv.) state	τό + inf.=noun	ώς τάχιστα as soon as
διαφορ-ά, ἡ disagreement, differences (1b)		
εἰ (+aor. ind.) 'if... had-ed'		
ἐκπέμπ-ω divorce		

καὶ δὴ καὶ ἄλλο τεκμήριον βούλομαι ὑμῖν ἐπιδεῖξαι ὅτι ξένη ἔστι Νέαιρα αὐτῇ. ὁ γάρ
Φράστωρ, ἐν τῇ ἀσθενείᾳ ὡν, εἰσήγαγε τὸν Φανοῦς παῖδα εἰς τοὺς φράτερας καὶ τοὺς
Βρυτίδας, ὃν Φράστωρ ἔστι γεννήτης, ἀλλὰ οἱ γεννῆται, εἰδότες τὴν γυναικα θυγατέρα
Νεαίρας οὖσαν, καὶ ἀκούσαντες Φράστορα αὐτὴν ἀποέμψαντα, ἐπειτα διὰ τὸ ἀσθενεῖν
ἀναλαβεῖν τὸ παιδίον, ἀποψηφίζονται τοῦ παιδὸς καὶ οὐκ ἐνέγραφον αὐτὸν εἰς
τὸ γένος, ἀλλ’ εἰ ἀστῆς θυγάτηρ ἦν Φανώ, οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς οἱ
γεννῆται, ἀλλ’ ἐνέγραψαν ἀν εἰς τὸ γένος, λαχόντος οὐν τοῦ Φράστορος αὐτοῖς δίκην,
προκαλοῦνται αὐτὸν οἱ γεννῆται ὁμόσαι καθ’ ιερῶν τελείων ἢ μήν νομίζειν τὸν παῖδα
εἶναι αὐτοῦ σιδὸν ἔξ ἀστῆς γυναικὸς καὶ ἐγγυητῆς κατὰ τὸν νόμον. προκαλούμένων δ'
αὐτὸν τῶν γεννητῶν, ἔλιπεν ὁ Φράστωρ τὸν ὄρκον καὶ ἀπῆλθε πρὶν ὁμόσαι τὸν παῖδα
γνήσιον εἶναι. ἀλλ’ εἰ ὁ παῖς γνήσιος ἦν καὶ ἔξ ἀστῆς γυναικός, ὥμοσεν ἄν.

ἄν (+aor. ind.) 'would have'
ἀποψηφίζ-ομαι vote against,
reject (+gen.)
ἀσθένει-α, ἡ illness (1b)
Βρυτίδ-αι, οι the Brytidai (3a)
(name of genos to which
Phrastor belonged)
γεννήτης, ὁ member of genos
(1d)
γέν-ος, τό genos (a smaller
group of families within the
phratry) (3c)
γνήσι-ος -α -ov legitimate
ἐγγράφ-ω enlist, register
ἐγγυητ-ός -ή -όν legally married
εἴ (+aor. ind.) 'if . . . had-ed'
ἐπιδείκνυ-μι (ἐπιδεῖξ-) show,
prove

ἢ μήν indeed, truly
θεραπεύ-ω tend, look after
ἱερ-ά, τά sacrifices (2b)
κατά (+gen.) by, in name of
λαγχάν-ω (λαχ-) bring (a suit)
against (+dat.)
λείπ-ω (λιπ-) leave, abandon
νοσέ-ω be sick
ὅμνυ-μι (όμοσ-) swear
πράττ-ω (πραξ-) do
προκαλέ-ομαι challenge
τέλει-ος -α -ov perfect,
unblemished
τὸ ἀσθενεῖν illness

Vocabulary to be learnt
ἀσθένεια, ἡ illness, weakness (1b)
ἀσθενέω be ill, fall ill

γεννήτης, ὁ member of genos
(1d)
γένος, τό genos (smaller
groupings of families within
the phratry) (3c)
γνήσιος ἢ ον legitimate,
genuine
ἐγγράφω enrol, enlist, register
ἐκών οῦσα ὁν willing(ly)
ἐπιδείκνυμι (ἐπιδεῖξ-) prove,
show, demonstrate
θεραπεύω look after, tend
λαγχάνω (δίκην) (λαχ-) bring
(suit) against, obtain by lot,
run as candidate for office
λείπω (λιπ-) leave, abandon
νοσέω be sick
ὅμνυμι (όμοσα-) swear

D

The incident between Phrastor and Phano is reviewed by Apollodorus.

ούκοιν περιφανῶς ἐπιδεικνύω ὑμῖν καὶ αὐτούς τοὺς οἰκείους Νεαίρας ταύτησι
καταμαρτυρήσαντας αὐτὴν ξένην εἶναι, Στέφανον τε τουτονὶ τὸν ἔχοντα ταύτην νυνὶ⁵
καὶ συνοικοῦντ' αὐτῇ καὶ Φράστορα τὸ λαβόντα τὴν θυγατέρα. ὁ μὲν γάρ Στέφανος
καταμαρτυρεῖ Νεαίρας διὰ τὸ μῆθελησαι ἀγωνίσασθαι ὑπὲρ τῆς θυγατρὸς περὶ τῆς
προικός, Φράστωρ δὲ μαρτυρεῖ ἐκβαλεῖν τε τὴν θυγατέρα τὴν Νεαίρας ταύτησι καὶ
οὐκ ἀποδοῦνται τὴν προῖκα, ἐπειτα δὲ αὐτὸς ὑπὸ Νεαίρας καὶ Φανοῦς πεισθῆναι, διὰ
τὴν ἀσθένειαν καὶ τὸ ἄπαις ἐίναι καὶ τὴν ἔχθραν τὴν πρὸς τοὺς οἰκείους, ἀναλαβεῖν
τὸ παιδίον καὶ υἱὸν ποιήσασθαι, αὐτὸς δὲ εἰσαγαγεῖν τὸν παῖδα εἰς τοὺς γεννῆτας,
ἀλλ’ οὐκ ὁμόσαι τὸν υἱὸν ἔξ ἀστῆς γυναικὸς εἶναι. ὕστερον δὲ γῆμαι γυναικα
ἀστὴν κατὰ τὸν νόμον. αὗται δὲ αἱ πράξεις, περιφανεῖς οὖσαι, μεγάλας μαρτυρίας
διδόσαντι, ὅτι ἥδεσαν ξένην οὖσαν τὴν Νεαίραν ταύτην. εἰ γάρ ἀστὴ ἦν Νεαίρα,
οὐκ ἂν ἐξεπέμφθη ἡ Φανώ. Φανώ γάρ ἀστὴ ἀν ἦν. καὶ δὴ καὶ, εἰ Φανώ ἀστὴ ἦν, οἱ
γεννῆται οὐκ ἂν ἀπεψηφίσαντο τοῦ παιδὸς αὐτῆς, διὰ οὐν τὸ μῆθελειν ὁμόσαι τὸν
Φράστορα καὶ τὸ τοὺς γεννῆτας τοῦ παιδὸς ἀποψηφίσασθαι, Στέφανος δῆλος ἐστιν
ἀδικῶν καὶ ἀσεβῶν εἰς τε τὴν πόλιν καὶ τοὺς θεούς.¹⁵

Vocabulary for Section Thirteen D

Grammar for 13D

- Gerunds (verbs used as nouns): τό + infinitive

ἀποψηφίζ-ομαι reject, vote against (+gen.)	πρᾶξ-ις, ἡ deed, action, fact (3e)	γαμέω (γημα-) marry
γαμέ-ω (γημ-) marry	τό + inf.=ουν	καταμαρτυρέω give evidence
ἐπιδεικνύ-ω=ἐπιδείκνυ-μι	τὸ ἄπαις εἶναι childlessness	against (+gen.)
καταμαρτυρέ-ω give evidence against (+gen.)	τὸ ἀποψηφίζεσθαι rejection	μαρτυρέω give evidence, bear
μαρτυρέ-ω give evidence, bear witness	τὸ μῆθελειν/θελησαι not wanting, refusal	witness
περιφανής -ές very clear		περιφανής ἔς very clear

Vocabulary to be learnt

ἀποψηφίζομαι reject (+gen.)

The marriage dowry

The new wife brought a 'dowry' with her to a marriage, given her by her father, usually a sum of money ... It was her husband who controlled how it was spent, under two constraints: first, he was (essentially) looking after it to hand it on to the male children of the marriage; second, in the event of divorce, the husband had to see that the dowry was repaid to the wife's father. Divorce proceedings could be initiated by either party. It was easier for the husband to obtain a divorce, and he was obliged to divorce if he found out his wife had been unfaithful. (*World of Athens*, 5.19)

E

Introduction

The incident between Phrastor and Phano is the first major piece of evidence that Apollodoros brings to bear on his contention that Stephanos and Neaira are living together as man and wife.

The second incident would have appeared yet more heinous to the dikasts – for Stephanos tried to marry Phano off to a man who was standing for the office of ἄρχων βασιλεύς, an office which entailed performing, with one's wife, some of Athens' most sacred rites on behalf of the state.

In *World of Athens*: king *arkhon* 2.33, 3.47, 6.30; offices of state 6.23ff.; purity of family 5.20; piety and the city 3.57; marriage to Dionysos 3.47; defiance of the gods 3.56.

Stephanos takes advantage of Theogenes' poverty to win political power for himself and a marriage for Phano.

διὰ οὖν ταῦτα, πάντες ἔγνωσαν τὴν Φανώ περιφανῶς ξένην οὖσαν καὶ οὐκ ἀστήν.
σκοπεῖτε τοίνυν ὅποια ἦν ἡ ἀναίδεια ἡ τοῦ Στεφάνου καὶ Νεαίρας, καὶ ὅπως τὴν
πόλιν ἡδίκησαν. ἐμφανῶς γάρ ἐτόλμησαν φάσκειν τὴν θυγατέρα τὴν Νεαίρας
ἀστήν εἶναι. ἦν γάρ ποτε Θεογένης τις, ὃς ἔλαχε βασιλεύς, εὐγενῆς μὲν ὁν, πένης
δὲ καὶ ἄπειρος τῶν πραγμάτων. καὶ πρὶν εἰσελθεῖν τὸν Θεογένη εἰς τὴν ἀρχήν,
χρήματα παρεῖχεν ὁ Στέφανος, ὡς πάρεδρος γενησόμενος καὶ τῆς ἀρχῆς μεθέξων.
ὅτε δὲ Θεογένης εἰσῆιε εἰς τὴν ἀρχήν, Στέφανος οὐτοσί, πάρεδρος γενόμενος διὰ
τὸ Θεογένει χρήματα παρασχεῖν, δίδωσι τὴν Νεαίρας θυγατέρα γυναικα Θεογένει
καὶ ἔγγυας αὐτὴν ὡς αὐτοῦ θυγατέρα οὖσαν. οὐ γάρ ἥδει ὁ Θεογένης ὅτου θυγάτηρ
ἐστί, οὐδὲ ὅποια ἐστιν αὐτῆς τὰ ἔθη. οὕτω πολὺν τῶν νόμων καὶ ὑμῶν κατεφρόνησεν
οὗτος. καὶ αὕτη ἡ γυνὴ ὑμῖν ἔθυε τὰ ἄρρητα ιερά ὑπὲρ τῆς πόλεως, καὶ εἶδεν ἀ οὐ
προσῆκεν αὐτῇ ὁράν, ξένη οὖσῃ. καὶ εἰσῆλθεν οἱ οὐδεὶς ἄλλος Ἀθηναίων εἰσέρχεται
ἄλλ’ ἡ τοῦ βασιλέως γυνή, ἔξεδόθη δὲ τῷ Διονύσῳ γυνή, ἔπραξε δ’ ὑπὲρ τῆς
πόλεως τὰ πάτρια τὰ πρὸς τοὺς θεούς, πολλὰ καὶ ἄγια καὶ ἀπόρρητα.

βούλομαι δ’ ὑμῖν ἀκριβέστερον περὶ τούτων διηγήσασθαι. οὐ μόνον γάρ ὑπὲρ
ὑμῶν αὐτῶν καὶ τῶν νόμων τὴν ψῆφον θήσεσθε, ἀλλὰ καὶ ὑπὲρ τῆς πρὸς θεοὺς
εὐλαβείας, δεδήλωκα τοίνυν ὑμῖν ὅτι Στέφανος ἀσεβέστατα πεποίηκε. τοὺς γάρ
νόμους ἀκύρους πεποίηκε καὶ τῶν θεῶν καταπεφρόνηκε, τὴν Νεαίρας θυγατέρα
γυναικα Θεογένει βασιλεύοντι ἐκδούς. καὶ μὴν αὕτη πεποίηκε τὰ ιερά, καὶ τὰς
θυσίας ὑπὲρ τῆς πόλεως τέθυκεν. ὅτι δ’ ἀληθῆ λέγω, αὐται αἱ πράξεις δηλώσουσιν.

5

10

15

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*Vocabulary for Section Thirteen E**Grammar for 13E*

- The perfect indicative active, 'have -ed'

Section Thirteen A-I: Neaira as married woman

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ἄγιος -α -ov holy	εὐλάβεια, ἡ respect (1b)	φάσκω allege, claim
ἄκυρος -οv invalid	Θεογένης, ὁ Theogenes (3d) <i>(Phano's husband for a short while)</i>	
ἀναίδεια, ἡ shamelessness (1b)	ἱερά, τὰ rites, sacrifice (2b)	Vocabulary to be learnt
ἄπειρος -οv inexperienced in (+ gen.)	καταπεφρόνηκε(v) he has despised (καταφρονέω)	ἄπειρος ον inexperienced in (+gen.)
ἀπόρρητος -οv forbidden	λαχάνω (λαχ-) run as (candidate for office)	ἀρχή, ἡ position, office; start; rule (1a)
ἄρρητος -οv secret, mysterious	μετέχω take part in (+ gen.)	ἀσεβής ἐς unholy
ἀρχή, ἡ office, position (1a)	οῖ (to) where	βασιλεύς, ὁ king, king archon
ἀσεβής -ές unholly, impious	ὅποιος -α -ov of what sort	(3g)
βασιλεύς, ὁ basileus archon	ὅτου=οὖτινος (ὅστις)	βασιλέως be king, be king archon
(3g) (state officer; in charge of certain important religious rites)	πάρεδρος, ὁ assistant (2a)	
βασιλεύω be basileus	πάτρια, τὰ ancestral rites (2b)	ἔθος, τό manner; habit (3c)
δεδήλωκα I have shown (δηλώω)	πεποίηκε(v) (she) has done (ποιέω)	ἐμφανής ἐς open
διηγέομαι explain	πρᾶξις, ἡ fact, action (3e)	ιερά, τὰ rites, sacrifices (2b)
Διόνυσος, ὁ Dionysos (2a) (god of nature, especially of wine)	πράττω (πρᾶξ-) do, act	οῖ (to) where
ἔθος, τό manner, habits (3c)	προσίκει it is fitting, right (for, +dat.)	ὅποιος ἂν ον of what kind
ἐμφανής -ές open	τέθυκε(v) (she) has sacrificed (θύω)	πρᾶξις, ἡ fact, action (3e)
εὐγενής -ές well-born, aristocratic		πράττω (πρᾶξ-) do, perform, fare

The festival of Anthesteria

This festival in honour of Dionysos gave its name to the month in which it took place (*Ἀνθεστηρίων*, January–February). Its name derives from the Greek for 'flowers', and the festival took place at a time when the first signs of life in nature, blossom, began to show. The main concern of the festival was with the new wine (i.e. the reappearance of Dionysos) and the spirits of ill omen. The festival lasted three days. On day 1 (*πιθοίγια*, 'jar opening'), the new wine was opened and tested; on day 2 (*χόες*, 'wine-jugs'), there was a procession in which Dionysos rode in a ship-chariot and the wife of the king ἄρχων (*ἄρχων βασιλεύς*) was 'married' to him in a 'holy marriage'. In the evening, drinking-parties were the order of the day, but each guest brought his own wine and drank it in silence, the very antithesis of community fellowship. The Greek explanation lay in myth. Orestes, infected with blood-pollution for killing his mother, arrived in Athens on *χόες*. In order that he should not be excluded from the celebrations and that the people should not be polluted, the king ordered that all drink their own wine from their own cups. We may prefer to explain the ritual rather as an attempt to put a boundary around the potentially destructive effects of too much alcohol. The third day was *χύτραι*, 'pots', and of a completely different character. Vegetables were boiled in these pots not for the living but for the spirits of the dead. It was a day of ill omen, when these spirits were said to roam abroad. When the day was over, the householders shouted 'Get out, κῆρες ['evil demons'], the *Ἀνθεστήρια* are over!' (*World of Athens*, 3.47).

F

The Areopagos Council finds out about Phano's true status, and calls Theogenes to account.

In *World of Athens*: Areopagus 6.38; priestly authority 3.5.

Στέφανος μὲν τοίνυν τὴν θυγατέρα γυναῖκα Θεογένει βασιλεύοντι ἡγγύησεν, αὐτῇ δὲ ἐποίει τὰ ἵερά ταῦτα. γενομένων δὲ τούτων τῶν ἵερῶν, καὶ ἀναβάντων εἰς Ἀρειοῦ πάγον τῶν ἐννέα ἀρχόντων, ἥρετο ἡ βουλὴ ἡ ἐν Ἀρείῳ πάγῳ περὶ τῶν ἵερῶν, τίς αὐτὰ ποιήσει καὶ πῶς πράξειαν οἱ ἀρχοντες. καὶ εὐθὺς ἔζητε ἡ βουλὴ τὴν γυναῖκα ταύτην τὴν Θεογένους, ἣ τις εἴη. καὶ πιθομένη ἦστιν οἱ θυγατέρα γυναῖκα ἔχοι Θεογένης, καὶ ὅποια ποιήσειν αὐτή, περὶ τῶν ἵερῶν πρόνοιαν ἐποιεῖτο καὶ ἔζημιον τὸν Θεογένην. γενομένων δὲ λόγων, καὶ χαλεπῶς φερούσης τῆς ἐν Ἀρείῳ πάγῳ βουλῆς, καὶ ζημιούσης τὸν Θεογένην, ὅτι τοιαύτην λάβοι γυναῖκα καὶ ταύτην ἔάσει ποιῆσαι τὰ ἵερά τὰ ἄρρητα ὑπὲρ τῆς πόλεως, ἐδεῖτο ὁ Θεογένης, ικετεύων καὶ ἀντιβολῶν. ἔλεγεν γάρ ὅτι οὐκ εἰδείη Νεαίρας αὐτὴν οὖσαν θυγατέρα, ἀλλ' ἔξαπατηθείη ὑπὸ Στεφάνου, καὶ αὐτὸς λάβοι Φανὼς ὡς θυγατέρα αὐτοῦ οὖσαν γνησίαν κατὰ τὸν νόμον· διὰ δὲ τὸ ἄπειρος εἶναι τῶν πραγμάτων, καὶ τὴν ἀκακίαν τὴν αὐτοῦ, ποιήσασθαι πάρεδρον τὸν Στέφανον, ὡς διοικήσοντα τὴν ἀρχήν· εὗνουν γάρ φαίνεσθαι εἶναι τὸν Στέφανον· διὰ δὲ τοῦτο, κηδεῦσαι αὐτῷ πρὶν μαθεῖν σαφῶς ὅποῖς εἴη. ‘ὅτι δέ, ἔφη, ‘οὐ ψεύδομαι, μεγάλῳ τεκμηρίῳ ἐπιδείξω ὑμῖν. τὴν γάρ ἀνθρώπον ἀποπέμψω ἐκ τῆς οἰκίας, ἐπειδὴ οὐκ ἔστι Στεφάνου θυγάτηρ ἀλλὰ Νεαίρας.’ ὑποσχόμενου δὲ ταῦτα ποιήσειν Θεογένους καὶ δεομένου, ἡ ἐν Ἀρείῳ πάγῳ βουλὴ, ἅμα μὲν ἐλεήσασα αὐτὸν διὰ τὸ ἄκακον εἶναι, ἅμα δὲ ἡγουμένη ὑπὸ τοῦ Στεφάνου ἀληθῶς ἔξαπατηθῆναι, ἐπέσχεν. ὡς δὲ κατέβῃ ἐξ Ἀρείου πάγου ὁ Θεογένης, εὐθὺς τὴν τε ἀνθρώπον, τὴν τῆς Νεαίρας θυγατέρα, ἐκβάλλει ἐκ τῆς οἰκίας, τὸν τε Στέφανον, τὸν ἔξαπατήσαντα αὐτόν, ἀπελαύνει ἀπὸ τοῦ συνεδρίου. καὶ ἐκτεσούσης τῆς Φανοῦς, ἐπάνσαντο οἱ Ἀρεοπαγῖται κρίνοντες τὸν Θεογένη καὶ ὄργιζόμενοι αὐτῷ, καὶ συγγνώμην εἶχον ἔξαπατηθέντι.

Evidence

‘Theogenes from Erkhia deposes that when he was βασιλεὺς ἄρχων he married Phano, believing her to be the daughter of Stephanos and that, when he found he had been deceived, he divorced the woman and ceased to live with her, and that he expelled Stephanos from his post of Assistant, and no longer allowed him to serve in that capacity.’

Vocabulary for Section Thirteen F**Grammar for 13F**

- the aorist optative passive
- the use of the optative in indirect speech
- sequence of tenses
- the future optative

ἀκακί-α, ἡ innocence (1b)

ἄνθρωπ-ος -ον innocent

ἄντιβολέ-ω entreat

ἀπελαύν-ω exclude, reject

Ἄρεοπαγίτ-ης, ὁ member of the Areopagos council (1d)

Ἀρε-ος πάγ-ος, ὁ Areopagos hill (2a) (*where the council met*)

ἄρρητ-ος -ον secret, mysterious

ἄρχων (ἀρχοντ-), ὁ archon (3a)

βουλ-ή, ἡ council (1a)

διοικ-ώ administer

ἔλεε-ώ pity

ἐννέα νίνε (indecl.)

ἔξαπατηθείη he was deceived (έξαπατάω)

ἐπέχ-ω (ἐπισχ-) hold off

ζημιό-ω fine

ἰκετεύ-ω beg

κηδεύ-ω ally oneself by marriage to (+dat.)

κρίν-ω judge, accuse

πάρεδρ-ος, ὁ assistant (2a) πρόνοιαν ποιέ-ομαι show concern

πυνθάν-ομαι (πυθ-) learn, hear, discover

συνέδρι-ον, τό council board (2b)

ὑποισχνέ-ομαι (ὑποσχ-) promise φαίν-ομαι (+inf.) seem to – (but not in fact to –)

χαλεπ-ώς φέρ-ω be angry at, displeased with

ψεύδομαι lie, tell lies

Vocabulary to be learnt

ἄνθρωπος, ἡ woman (2a)

ἄρχων (ἀρχοντ-), ὁ archon (3a)

βουλή, ἡ council (1a)

διοικέω administer, run

ἰκετεύω beg, supplicate κρίνω (κρίνα-) judge, decide

πυνθάνομαι (πυθ-) learn, hear by inquiry φαίνομαι (+inf.) seem to – (but not in fact to –)

χαλεπώς φέρω be angry at, displeased with

G

Komias suggests arguments that Stephanos will use to clear his name.

ΣΤΡ.

ὦ τῆς ἀνομίας. πολλὰ γάρ αἰσχρῶς διεπράξατο Στέφανος.

ΕΥ.

εὶ δὲ ληθῇ γε λέγει Ἀπολλόδωρος, ἀσεβέστατα δὴ πεποιήκασι Στέφανος

Vocabulary for Section Thirteen G**Grammar for 13G–I**

- More forms of the perfect:
 - perfect indicative middle and passive
 - perfect infinitive
 - perfect participle
- Some irregular perfects

αἰσχρ-ός -ά -όν base, shameful

διαπράττ-ομαι do

	καὶ Νέαιρα. τῶν γάρ νόμων τῶν ὑπὲρ τῆς πολιτείας καὶ τῶν θεῶν καταπεφρονήκασιν.			
ΣΤΡ.	εἰκός γε. πολλοὶ γάρ μεμαρτυρήκασιν αὐτοὺς καταπεφρονηκέναι τῆς τε πόλεως καὶ τῶν θεῶν. Θαυμάζω δὲ τί ποτ' ἐρεῖ Στέφανος ἐν τῇ ἀπολογίᾳ.	5		
ΚΩ.	τοιαῦτα ἐρεῖ Στέφανος οἷα πάντες οἱ φεύγοντες ἐν τῷ ἀπολογεῖσθαι λέγουσιν, ώς ‘εὗ πεπολίτευμα’ καὶ ‘αἴτιος γεγένημαι οὐδεμιᾶς συμφορᾶς ἐν τῇ πόλει.’ εὖ γάρ οἶσθ’ ὅτι πάντες οἱ φεύγοντες φάσκουσι φιλοτίμως τὰς λειτουργίας λελειτουργηκέναι, καὶ νίκας πολλὰς καὶ καλάς ἐν τοῖς ἄγωσι νενικηκέναι, καὶ πολλὰ κάγαθὰ διαπεπρᾶχαι τῇ πόλει.	10		
ΕΥ.	εἰκότως, πολλάκις γάρ ἀπολελύκασιν οἱ δικασταὶ τοὺς ἀδικοῦντας οἵ ἄν ἀποφαίνωσι τὰς τῶν προγόνων ἀρετὰς καὶ τὰς σφετέρας εὐεργεσίας, ἀλλ’ εὖ ισμεν τὸν Στέφανον οὔτε πλούσιον ὄντα, οὔτε τετριηραρχήκοτα, οὔτε χορηγὸν καθεστῶτα, οὔτε εὑ πεπολιτευμένον, οὔτε ἀγαθὸν οὐδὲν τῇ πόλει διαπεπραγμένον.	15		
	ἀποφαίνωσι (they) display (ἀποφαίνω) γεγένημαι I have become, been (γίγνομαι) διαπεπραγμένον having done (διαπράττομαι) διαπεπρᾶχαι to have done (διαπράττομαι) εἰκότως reasonably εὐεργεσί-α, ἡ good service, public service (1b) καθεστῶτα having been made (καθίσταμαι) καταπεφρονήκαντι to have despised (καταφρονέω) λειτουργ-ώ perform (a state duty) λειτουργ-ί-α, ἡ a state duty (1b)	λελειτουργηκέναι to have performed (λειτουργέω) νενικήκαντι to have won (νικάω) οἵ ἄν who (ever) πολιτεί-α, ἡ state, constitution (1b) πεπολίτευμα I have governed (πολιτεύομαι) πολιτεύ-ομαι govern πρόγον-ος, ὁ forebear, ancestor (2a) συμφορ-ά, ἡ disaster (1b) σφέτερ-ος -α -ov their own τετριηραρχήκοτα having served as trierarch (τριηραρχέω) τριηραρχ-ώ serve as trierarch φάσκω allege, claim, assert	φιλότιμ-ος -ov ambitious χορηγ-ός, ὁ chorus-financier (2a) (a duty which the state imposed on the rich)	

H

The *dikasts* have found Apollodorus very persuasive.

ΣΤΡ.	τί δέ; τί ποτ' ἐρεῖ Στέφανος ἐν τῷ ἀπολογεῖσθαι; ἄρα ὅτι ἀστὴ ἔφυ ἡ Νέαιρα καὶ κατὰ τοὺς νόμους συνοικεῖ αὐτῷ;	
ΚΩ.	ἄλλὰ τεκμηρίοις ισχυροτάτοις κέχρηται Ἀπολλόδωρος, φαίνων Νέαιραν ἐταίραν οὖσαν καὶ δούλην Νικαρέτης γεγενημένην, ἀλλ’ οὐκ ἀστὴν πεφυκυῖαν. ὥστε δῆλον ὅτι ἔξελεγχήσεται ὁ Στέφανος ψευδόμενος, φάσκων τοιαῦτα.	5
ΣΤΡ.	τί δέ; ὅτι οὐκ εἴληφε τὴν Νέαιραν ως γυναῖκα, ἀλλ’ ως παλλακήν ἔνδον;	

ΕΥ.	ἄλλὰ καταμεμαρτύρηται Στέφανος αὐτὸς ὑψ’ αὐτοῦ. οἱ γάρ παῖδες, Νεαίρας ὄντες καὶ εἰσηγμένοι εἰς τὸν φρατέρας ὑπὸ Στεφάνου, καὶ ἡ θυγάτηρ, ἀνδρὶ Ἀθηναίῳ ἐκδοθεῖσα, περιφανῶς Νέαιραν ἀποφαίνουσι συνοικοῦσαν τῷ Στεφάνῳ ως γυναῖκα.	10
ΣΤΡ.	καὶ γάρ δῆλον ὅτι τὰ ἀληθῆ εἴρηται ὑπὸ Ἀπολλοδώρου. ἐν τοῖς δεινοτάτοις οὖν κινδύνοις καθέστηκε Νέαιρα δι’ ἄ περακται ὑπὸ Στεφάνου.	
ΕΥ.	ἄλλ’ ἀπόλωλε καὶ ὁ Στέφανος, ως ἐμοὶ δοκεῖ πεφύκασί τοι πάντες ἀμαρτάνειν.	15

Vocabulary for Section Thirteen H

ἀμαρτάν-ω	make a mistake	παλλακ-ή, ἡ kept slave, concubine (1a)	ἀπόλωλα (perf. of ἀπόλλυμαι)
ἀπόλωλεν	he is done for	πέπρακται (it) has been done (πράττω)	I am lost
(ἀπόλλυμι)		πεφύκασιν (they) are born to (φύομαι) (+inf.)	γεγένημαι (perf. of γίγνομαι) I have been
γεγένημένην	having been (γίγνομαι)	πεφυκυῖαν born (acc. s. f.) (φύομαι)	εἰληφα (perf. of λαμβάνω) I have taken
εἴληφε	he has taken (λαμβάνω)	φαίν-ω reveal, declare	είρημαι (perf. of λέγω) I have been said
εἴρηται	(it) has been spoken (λέγω)	φύ-ω bear; mid., grow (ἔφυν= am naturally)	ἰσχυρός ἀ ὃν strong, powerful
εἰσηγμένος	having been introduced (εἰσάγω)	ώστε so that; and so	καθέστηκα (perf. pass. of καθίσταμαι) I have been made, put
ισχυρ-ός -ά -όν	strong, powerful	Vocabulary to be learnt	φαίνω reveal, declare, indict
καταμεμαρτύρηται	he has had evidence brought against him (καταμαρτυρέω)	ἀμαρτάνω (ἀμαρτ-) err; do wrong, make a mistake	φύω bear; mid., grow; aor. mid. ἔφυν, perf. πέφυκα be naturally
κεχρήται	he has used (χράομαι)		

I

Apollodoros implicates Stephanos along with Neaira in the charges he is bringing.

τὰς μαρτυρίας οὖν ἀκηκόατε, ὡς ἄνδρες δικασταί, καὶ ἀκριβῶς μεμαθήκατε, Νέαιραν μὲν ξένην οὖσαν καὶ εἰς τοὺς θεοὺς ἡσεβηκυῖαν, αὐτοὶ δὲ μεγάλα ἡδικημένοι καὶ ὑβρισμένοι. καὶ πρὶν δικάζειν, ἵστε ὅτι οὗτος ὁ Στέφανος ἄξιός ἐστιν οὐκ

Vocabulary for Section Thirteen I

ἀκηκόατε	you have heard	ήσεβηκυῖαν having been impious (acc. s. f.)	ὑβρισμένοι having been violently treated (nom. pl. m.)
(ἀκούω)		(ἀσεβέω)	(ὑβρίζω)
ἡδικημένοι	having been injured	(πομ. pl. m.) (ἀδικέω)	

ἔλαττω δοῦναι δίκην ἥ καὶ Νέαιρα αὐτήι, ἀλλὰ καὶ πολλῷ μείζω, δι' ἣ εἰργασται.
δεδήλωκα γάρ αὐτόν, Ἀθηναῖον φάσκοντα εἶναι, οὗτῳ πολὺ τῶν νόμων καὶ ὑμῶν
καταπεφρονηκέναι καὶ εἰς τοὺς θεοὺς ἡσεβηκέναι. τιμωρίαν¹ οὖν ποιεῖσθε τῶν
εἰς τοὺς θεοὺς ἡσεβηκότων, καὶ κολάζετε τοὺς τὴν πόλιν ἡδικηκότας, καὶ πρὸς τὸ
ἀσεβεῖν μᾶλλον ἥ πρὸς τὸ εὐσεβεῖν πεφυκότας.

5

δίκην δίδωμι (δο-) pay penalty,
be punished
εἰργασται he has done
(έργαζομαι)
ἔλαττων (ἔλαττον-) smaller
εὐσεβέ-ω act righteously
ἡδικηκότας having committed
crimes against (acc. pl. m.)
ἡσεβηκέναι to have been
impious (ἀσεβέω)

ἡσεβηκότων having been
impious (gen. pl. m.) (ἀσεβέω)
καταπεφρονηκέναι to have
despised (καταφρονέω)
μᾶλλον ἥ rather than; more than
πεφυκότας inclined by nature
(acc. pl. m.) (φύομαι)
τιμωρίαν ποιέ-ομαι take revenge
on (+gen.)

Vocabulary to be learnt
ἀκήκοα (perf. of ἀκούω) *I have
heard*
δίκην δίδωμι (δο-) *be punished,
pay penalty*
ἔλαττων (ἔλαττον-) *smaller;
less, fewer*
εὐσεβέω *act righteously*
μᾶλλον ἥ *rather than; more
than*

Section Fourteen A-F: Guarding a woman's purity

Introduction

The evidence is over. Apollodoros has shown to his own satisfaction that Neaira is an alien and is living with Stephanos as his wife. But the matter cannot simply rest there, on the 'facts'. An appeal to the heart may carry far more weight than one to the intellect; and in an Athenian court, where there was no judge to warn the dikasts against such appeals or to guide them in what the issue at hand really was, pleas directed at the dikasts' emotions were common. Apollodoros thus makes a final emotional appeal to the dikasts and sketches an imagined picture of the likely reaction of their own womenfolk to Neaira, especially were she to be acquitted. Clearly, Apollodoros felt that the male dikasts would respond readily to such a picture.

In *World of Athens*: creating citizens 5.3–4; citizen solidarity 2.1, 5.83.



ἡ πολῖτις καὶ ἡ πόρνη

A

How could any Athenian not condemn a woman like Neaira? The slur upon Athenian womanhood would be intolerable.

ἄρ' οὖν ἔάσετε, ὡς ἄνδρες δικασταί, τὴν Νέαιραν ταύτην αἰσχρῶς καὶ ὀλιγώρως
ὑβρίζειν εἰς τὴν πόλιν, ἣν οὔτε οἱ πρόγονοι ἀστὴν κατέλιπον, οὕθ' ὁ δῆμος πολῖτιν
ἐποιήσατο; ἄρ' ἔάσετε αὐτὴν ἀσεβεῖν εἰς τοὺς θεοὺς ἀτιμώρητον, ἢ περιφανῶς ἐν
πάσῃ τῇ Ἑλλάδι πεπόρνευται; ποῦ γάρ αὕτη οὐκ εἰργασται τῷ σώματι; ἢ ποῖ οὐκ
έλήλυθεν ἐπὶ τῷ καθ' ἡμέρας μισθῷ; ἄρα τὴν Νέαιραν περιφανῶς ἐγνωσμένην
ὑπὸ πάντων τοιαύτην οὖσαν ψηφιεῖσθε ἀστὴν εἶναι; καὶ τί καλὸν φῆστε πρὸς τοὺς
έρωτῶντας διαπεράχθαι, οὕτω ψηφισάμενοι;

πρότερον γάρ τὰ μὲν ἀδικήματα ταύτης ἦν, ἡ δ' ἀμέλεια τῆς πόλεως, πρὶν
γραφῆναι ὑπὸ ἐμοῦ ταύτην καὶ εἰς ἄγωνα καταστῆναι καὶ πυθέσθαι πάντας ὑμᾶς
ἥτις ἦν καὶ οἴσα ἡσέβηκεν. ἐπειδὴ δὲ πέπυσθε καὶ ἵστε ὑμεῖς πάντες, καὶ κύριοι ἐστε
κολάσαι, ἀσεβήστε καὶ ὑμεῖς αὐτοὶ πρὸς τοὺς θεούς, ἔλαν μὴ ταύτην κολάσητε.

5

10

Vocabulary for Section Fourteen A

Grammar for 14A–F

- The subjunctive mood: present, aorist and perfect
- Indefinite constructions with ἄν

ἀδίκημα (ἀδικηματ-), τό crime (3b)
ἀμέλει-α, ἡ indifference (1b)
ἀτιμώρητ-ος -ον unavenged
γραφῆναι aor. inf. pass. of γράψω
ἔάν if
ἐγνωσμένην known (γιγνώσκω)
εἴργασται she has worked
(έργαζομαι)
έλήλυθεν she has gone
(έρχομαι)
Ἑλλάς (Ἑλλαδ-), ἡ Greece (3a)
ἐπί (+dat.) for the purpose of
καθ' ἡμέρας daily, day by day
καταλείπ-ω (καταλιπ-)
bequeath, leave by right

κολάστητε you punish (κολάζω)
κύρι-ος -α -ον able, empowered
μισθός, ὁ pay (2a)
ὀλιγώρ-ος -ον contemptuous
πέπυσθε you have learnt
(πυνθάνομαι)
πολίτις (πολιτιδ-), ἡ female
citizen (3a: but acc. s. πολίτιν)
πορνεύ-ομαι prostitute oneself
σῶμα (σωματ-), τό body, person
(3b)

Vocabulary to be learnt
ἀδίκημα (ἀδικηματ-), τό crime
(3b)

έλήλυθα perf. of ἔρχομαι I have
come
Ἑλλάς ('Ἑλλαδ-), ἡ Greece (3a)
ἐπί (+dat.) for the purpose of,
at, near
ἡμέρα, ἡ day (1b)
καταλείπω (καταλιπ-) leave
behind, bequeath
κύριος ἀ ὁν able, with power, by
right, sovereign
μισθός, ὁ pay (2a)
σῶμα (σωματ-), τό body, person
(3b)

B

In World of Athens: protection of women 5.16–18; their dangerous habits 5.24; impiety and the state 3.57; family breakdown 8.54.

τί δὲ καὶ φῆσειν ἂν ὑμῶν ἔκαστος, εἰσιών πρὸς τὴν αὐτοῦ γυναῖκα ἢ παῖδα κόρην ἢ
μητέρα, ἀτοψηφισάμενος Νεαίρας; ἐπειδὰν γάρ τις ἔρηται ὑμᾶς, 'ποῦ ἦτε;' καὶ εἴπητε
ὅτι 'έδικάζομεν', ἐρήσεται τις εὐθὺς 'τίνι ἔδικάζετε;' ὑμεῖς δὲ φῆσετε 'Νεαίρα' (οὐ
γάρ); 'ὅτι ξένη οὖσα ἀστῷ συνοικεῖ παρὰ τὸν νόμον, καὶ ὅτι τὴν θυγατέρα ἔξεδωκε
Θεογένει τῷ βασιλεύσαντι, καὶ αὕτη ἔθυε τὰ ιερὰ τὰ ἀρρητὰ ὑπὲρ τῆς πόλεως,
καὶ τῷ Διονύσῳ γυνὴ ἐδόθη.' (καὶ τὰ ἄλλα περὶ τῆς κατηγορίας διηγήσεσθε, ὡς
εῦ καὶ ἐπιμελῶς καὶ μνημονικῶς περὶ ἐκάστου κατηγορήθη.) αἱ δέ, ἀκούσασαι,
ἐρήσονται 'τί οὖν ἐποιήσατε?' ὑμεῖς δὲ φῆσετε 'ἀπεψηφισάμεθα'. οὐκουν ἥδη αἱ
σωφρονέσταται τῶν γυναικῶν, ἐπειδὰν πύθωνται, δργισθήσονται ὑμῖν διότι, ὁμοίως
αὐταῖς, κατηξιοῦτε Νέαιραν μετέχειν τῶν τῆς πόλεως καὶ τῶν ιερῶν; καὶ δὴ καὶ
ταῖς ἀνοίτοις γυναιξὶ δόξετε ἀδειαν διδόναι ποιεῖν ὅ τι ἀν βούλωνται. δόξετε γάρ
ὅλιγωροι εἶναι καὶ αὐτοὶ ὁμογνώμονες τοῖς Νεαίρας τρόποις.

5

10

Vocabulary for Section Fourteen B

ἀδει-α, ἡ freedom, *carte-blanche*
(1b)

ἀνόητ-ος -ον foolish,
thoughtless

ἀποψηφίζ-ομαι acquit (+gen.)

ἀρρητ-ος -ον secret, mysterious

βούλωνται they wish (βούλομαι)

διηγέ-ομαι explain, go through

Διόνυσος-ος, ὁ Dionysos (2a) (*god
of nature, transformation and
especially wine*)

ἔκαστ-ος -η -ον each

εἴπητε you say (εἶπον)

ἐπειδὰν when (ever)

ἐπιμελ-ής -ές careful

ἔρηται she asks (ήρομην)

καταξιώ-ω think it right

μετέχ-ω share in (+gen.)

μνημονικῶς indelibly,

unforgetably

ὅλιγωρ-ος -ον contemptuous

ὁμογνώμων (ὁμογνωμον-) in

agreement with, content with,

acquiescent in (+dat.)

ομοίως equally with (+dat.)

πύθωνται they learn (έπυθόμην)

οώφρων (σωφρον-) sensible,

law-abiding

ἢ τι ἀν whatever

Vocabulary to be learnt

ἀποψηφίζομαι acquit (+gen.);

reject (+gen.)

διηγέομαι explain, relate, go

through

ἔκαστος ἡ ον each

ἐπιμελής ἐς careful

μετέχω share in (+gen.)

ὅλιγωρος ον contemptuous

The exclusivity of citizenship

The Athenians took practical steps to see that they remained a restricted descent group; a citizenship law introduced by Pericles in 451 insisted that only men who had an Athenian mother as well as an Athenian father should qualify as citizens ... Among the free population of Athens, all women, whatever their status, and all males lacking the correct parentage, were by definition excluded from full citizenship (though a woman with an Athenian mother and father counted as a 'citizen' for the purpose of producing legitimate Athenian children). It was very exceptional indeed for a resident alien (μέτοικος, hence ' metic') or non-resident foreigner (ζένος) to be voted citizenship; it would be a reward for some extraordinary service to the democracy. In short, only a fraction of the total population of the Athenian state enjoyed political rights under the democracy. (World of Athens, 5.3–4)

C

Komias argues that the acquittal of a woman like Neaira would pose an intolerable threat to Athenian public and private life.

ΣΤΡ.	σὺ δὲ δὴ τί σιγῆς, ὡς Εὐεργίδη, καὶ οὕτε συνεπαινεῖς τοὺς λόγους οὔτε ἐλέγχεις; ήδομαι γάρ ἔγωγε μάλιστα ἀκούσας τὸν λόγον ὃν διέρχεται Ἀπολλόδωρος. τί οὖν λέγεις περὶ ὧν διηλθεν; ἄρ' ἡδεὶ καὶ σύ γε τοῖς λόγοις;	5
ΕΥ.	μάλιστά γε δήπου, ὡς Στρυμόδωρε, τοῖς λόγοις ήδομαι οἵς διελήλυθεν Ἀπολλόδωρος. ἐπειδὰν γάρ τις καλῶς λέγη καὶ ἀληθῆ, τίς οὐχ ἡδεῖται ἀκούσας;	
ΣΤΡ.	τί δέ; ἄρα δεῖ ἡμᾶς καταδικάσαι τῆς Νεαίρας;	
ΕΥ.	πῶς γάρ οὐ; ἐάν γάρ ἀποψηφισώμεθα Νεαίρας, ἐξέσται ταῖς πόρναις συνοικεῖν οἵς ἂν βούλωνται, καὶ φάσκειν τοὺς παῖδας εἰναι οὖν ἂν τύχωσιν.	10
ΣΤΡ.	οὐ μόνον γε, ὡς Εὐεργίδη, ἀλλὰ καὶ οἱ μὲν καθεστῶτες νόμοι ἄκυροι ἔσονται, αἱ δὲ ἐταῖραι κύριαι διαπράττεσθαι ὅ τι ἂν βούλωνται. τί φής, ὡς Κωμία; ἄρ' οἴει τοὺς νόμους ἀκύρους ἔσεσθαι;	
ΚΩ.	ἡμῖν μὲν μέλει τῶν τε ἐταῖρων καὶ τῶν νόμων, ἐμοὶ δὲ οὐδὲν τούτων μέλει. τῶν γάρ πολιτίδων μοι μέλει.	15
ΣΤΡ.	σοὶ τῶν πολιτίδων μέλει; πῶς φής; Ἰσως μέν τι λέγεις, ἐγὼ δ' οὐ μανθάνω.	
ΚΩ.	εἰ σὺ γυνὴ ἡσθα, ὡς Στρυμόδωρε, ἐμάνθανες ἂν, καί σοι ἂν ἔμελε τῶν πολιτίδων. σκόπει δή, ὡς Στρυμόδωρε.	20

Vocabulary for Section Fourteen C

ἄκυρ-ος -ov	invalid	οἵς ἂν	with whomever
ἀποψηφισώμεθα	we acquit	ὅ τι ἂν	whatever
(ἀποψηφίζομαι)		οὐν ἂν	of whomever
βούλωνται	they wish (βούλομαι)	πολίτ-ις	(πολίτιδ-), ἡ female
γε δήπου	of course	citizen (3a)	citizen (3a)
ἐὰν if		πόρν-η,	ἡ prostitute (1a)
ἐλέγχ-ω	refute, argue against	συνεπαινέ-ω	join in
ἐπειδὰν when (ever)		praising	
λέγη (he) speaks (λέγω)		τύχωσιν	they happen upon
μέλει x (dat.) is concerned about		(έτυχον)	
γ (gen.)			

Vocabulary to be learnt	
ἄκυρος	on invalid
ἐάν if (ever)	
ἐλέγχω	refute, argue against
ἐπειδάν when(ever)	
μέλει [impersonal] X (dat.) is concerned about Y (gen.)	
πολίτις	(πολίτιδ-), ἡ female
πολίτιν	citizen (3a: but acc. s.)
	πολίτιν

D

In *World of Athens*: importance of the 5.9–10; jealousy of citizenship 5.4.

ΚΩ.	νῦν μὲν γάρ, καὶ ἐὰν ἀπορηθῇ γυνή τις καὶ ὁ πατὴρ εἰς πενίαν καθεστήκῃ καὶ μὴ δύνηται προΐκα δοῦναι τῇ θυγατρί, ίκανὴν τὴν προΐκα παρέχει ὁ νόμος.	5
ΣΤΡ.	πῶς λέγεις;	
ΚΩ.	ἐάν τις βούληται παῖδας ἀστούς τρέφειν, δεῖ αὐτὸν ἀστοῦ θυγατέρα γαμεῖν, εἰ καὶ πένητος δοντος. οὕτως οἱ νομοθέται σκοπούσιν ὅπως αἱ τῶν πολιτῶν θυγατέρες μὴ ἀνέκδοτοι γενίσονται –	
ΣΤΡ.	ἐάν η φύσις μετρίαν ὅψιν τῇ κόρῃ ἀποδῷ.	10
ΕΥ.	τί οὖν δῆ;	
ΚΩ.	ἐὰν δὲ ἀπολυθῇ Νέαιρα, ἐξέσται τοῖς Ἀθηναίοις συνοικεῖν ταῖς ἑταίραις καὶ παιδοποιεῖσθαι ὡς ἂν βούλωνται. ἀλλ' ἐὰν οἱ Ἀθηναῖοι παιδοποιῶνται ὡς ἂν βούλωνται, πῶς ἐξέσται ἡμῖν διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον; ἐάν δὲ μὴ δυνώμεθα διακρίνειν τὸν τε ἀστὸν καὶ τὸν ξένον, οὐ δεῖσθαι τοὺς Ἀθηναίους γαμεῖν τὰς ἀστάς, ἀλλ' ἥντινα ἂν βούλωνται. ἐὰν οὖν οἱ Ἀθηναῖοι γαμῶσιν ἥντινα ἂν βούλωνται, τίς γαμεῖ τὰς τῶν πενήτων θυγατέρας, τὰς προϊκας μὴ ἔχουσας; παντελῶς οὖν ἡ μὲν τῶν πορνῶν ἐργασία ἔχει εἰς τὰς τῶν πολιτῶν θυγατέρας διὰ τὸ προϊκα μηδεμίαν ἔχειν, τὸ δὲ τῶν ἐλευθέρων γυναικῶν ἀξίωμα εἰς τὰς ἑταίρας. ἐξέσται γάρ ταῖς ἑταίραις παιδοποιεῖσθαι ὡς ἂν βούλωνται καὶ τελετῶν καὶ ιερῶν καὶ τιμῶν μετέχειν ἐν τῇ πόλει. οὕτως μοι μέλει τῶν πολιτίδων. 20	15
ΕΥ.	καλῶς μὲν διελήλυθε τὸν λόγον Ἀπολλόδωρος, κάλλιον δὲ καὶ ἀληθέστερον δή τὸ πρᾶγμα ὑπὸ Κωμίου εἴρηται. ἀλλὰ σιγάτε, ὡς φίλοι. παύεται γάρ λέγων Ἀπολλόδωρος.	20

Vocabulary for Section Fourteen D

ἀνέκδο-ος -ον	unmarried	ἐργασί-α, ἡ	function, work (1b)
ἀξιώμα (ἀξιωματ-), τό	reputation (3b)	ἥντινα ἂν	whomever
ἀποδιδῷ (it) gives (ἀποδίδωμι)		ίκαν-ός -ή -όν	adequate, sufficient
ἀπολυθῇ (she) is acquitted		διακρίνει	he is placed, finds himself in (καθεστήκα)
ἀπορηθῇ (she) is in dire straits		κάλλιον	better
βούληται (he) wishes		μέτρι-ος -α -ον	reasonable, acceptable
βούλομαι (βούλομαι)		νομοθέτ-ης, ὁ	lawgiver (1d)
διακρίνω		ὄψι-ς, ἡ	face, looks (3e)
διακρίνω		παιδοποιῶνται (they) have	
δύνηται he is able (δύναμαι)		children (παιδοτείσομαι)	
δύνηται we are able (δύναμαι)		παντελῶς	completely, outright
		πόρνη-η, ἡ	prostitute (1a)

σκοπέω	see to it that (+fut. ind.)
τελετ-ή, ἡ	rite (1a)
τιμ-ή, ἡ	privilege, honour (1a)
τρέφω	rear, raise
ώς	in whatever way

E

Apollodoros appeals to the dikasts to vote in the interests of their families and of the state and its laws.

In *World of Athens*: female sexuality 4.23, 9.3; being *sophron* 4.19.

βιούλομαι οὖν ἔνα ἕκαστον ὑμῶν εἰδέναι ὅτι τίθεσαι τὴν ψῆφον ὁ μὲν ὑπέρ γυναικός, ὁ δὲ ὑπέρ θυγατρός, ὁ δὲ ὑπέρ μητρός, ὁ δὲ ὑπέρ τῆς πόλεως καὶ τῶν νόμων καὶ τῶν ιερῶν. μὴ οὖν τιμάτε αὐτὰς ὁμοίας Νεαίρα τῇ πόρνῃ. τρέφετε γάρ, ὡς ἄνδρες δικασταῖ, τρέφετε αὐτὰς μετὰ πολλῆς καὶ καλῆς σωφροσύνης καὶ ἐπιμελείας, καὶ ἐκδίδοτε κατὰ τοὺς νόμους. Νέαιρα δέ, μετὰ πολλῶν καὶ ἀσελγῶν τρόπων, πολλοῖς πολλάκις ἕκαστης ἡμέρας συγγεγένηται. καὶ ὅταν μὲν ἐπὶ τοῦ κατηγορεῖν γένησθε, τῶν νόμων αὐτῶν ἀκούετε, δι' ὧν οἰκοῦμεν τὴν πόλιν, καὶ καθ' οὓς ὁμωμόκατε δικάσειν. ὅταν δὲ ἐπὶ τοῦ ἀπολογεῖσθαι ἥτε, μνημονεύετε τὴν τῶν νόμων κατηγορίαν καὶ τὸν τῶν εἰρημένων ἔλεγχον ὃν ἀκηκόατε. καὶ ὅταν εἰς τὴν Νεαίρας ὅψιν ἀποβλέπητε, ἐνθυμεῖσθε τοῦτο μόνον, εἰ Νέαιρα οὖσα ταῦτα διαπέπρακται.

5

10

Vocabulary for Section Fourteen E

ἀποβλέπητε you gaze at
(ἀποβλέπω)
ἀσελγ-ής -ές disgusting
γένησθε you are (ἐγενόμην)
ἔλεγχ-ος, ὁ examination,
refutation (2a)
ἐπί (+gen.) on, concerned with
ἐπιμέλει-α, ἡ care, concern (1b)
ἥτε you are (εἰμί)

ὁμωμόκατε you have sworn
(ὅμνυμι)
ὅταν when (ever)
συγγίγν-ομαι (συγγεν-) have
intercourse with (+dat.)
σωφροσύν-η, ἡ discipline,
sense of right and wrong
(1a)

Vocabulary to be learnt
ἔλεγχος, ὁ examination,
refutation (2a)
ἐπιμέλεια, ἡ care, concern (1b)
ὅταν whenever

ΚΩ.
ΣΤΡ.
ΕΥ.
ΣΤΡ.
ΚΩ.

καὶ περιέλξει σε κύκλω ὁ ἀπολογούμενος, ὡς ἔσικεν, ὡς Στρυμόδωρε.

πῶς οὖν μοι ἔξεσται διακρίνειν τὴν δίκην;

πρῶτον μὲν ἄκουονσιν, ἔπειτα δὲ διάκρινον.

εἶεν. ὅταν δὲ τὴν ψῆφον θώμεθα, τί;

ὅ τι; ἐκ τῆς ἔδρας ἀνεστῶτες καὶ τὴν ψῆφον θέμενοι, τὸ τριώβιον ληψόμεθα, ὡς Στρυμόδωρε. Ἡδιστον δή ἔστι τοῦτο, ὅταν οἴκαδ' ἴω, τὸ τριώβιον ἔχων ἐν τῷ στόματι, καὶ πάντες οἱ οἰκεῖοι ἀσπάζωνται με διὰ τὸ τριώβιον.

ΕΥ.
ΕΥ.

είκότως. ἀλλὰ πατεῖ φλυαρῶν, ὡς Κωμία. ἀνέστηκε γάρ Ηδη Στέφανος

ὡς ἀπολογησόμενος. σιγώης ἄν, καὶ τὸν νοῦν προσέχοις ἄν. καὶ σύ γε, ὡς Στρυμόδωρε, ὅπως μνημονεύεσι τὰ εἰρημένα ὑπὸ Ἀπολλοδώρου καὶ προσέξεις τὸν νοῦν πρὸς πάνθ' ἀ ἀν λέγη Στέφανος.

5

10

Vocabulary for Section Fourteen F

ἀπολυθῆ (she) is acquitted
(ἀπολύω)
ἀσπάζωνται (they) greet
(ἀσπάζομαι)
ἔδρ-α, ἡ seat (1b)
ἔσικε it seems, it is reasonable
ἔρωνται (they) ask (ἡρόμην/
ἔρωτάω)
θώμεθα we cast (τίθημι/θε-)

ἴω I go (subj. of εἰμι)
καταδικασθῆ (she) is condemned
(καταδικάζω)

κύκλ-ος, ὁ circle (2a)

λέγη (he) says (λέγω)

περιέλκ-ω drag round

προθυμέ-ομαι be eager, willing
στόμα (στοματ-), τό mouth
(3b)

τριώβιο-ον, τό three obols
(dikast's pay) (2b)

φλυαρέ-ω talk nonsense

Vocabulary to be learnt
ἔσικε it seems, it is
reasonable, it resembles
(+ dat.)

So ends the speech for the prosecution of Neaira. To the questions 'What did Stephanos reply? Who won?' we have no answer. But however damning Apollodoros' case may seem, it has a number of weaknesses that Stephanos would have exploited. Firstly, he could claim that Neaira was no wife of his, but simply a 'kept woman' (*έτειρά*), a normal practice in ancient Athens. Secondly, he could claim that Phano was not Neaira's child, but his own by a previous citizen woman, and therefore fully entitled to Athenian citizenship (and one may imagine how emotionally he would have described to the jury how his own dear child had had her reputation slurred simply because of his perfectly normal extra-marital relationship with Neaira). If you have read Apollodoros' evidence on one side of the case, there is absolutely no doubt at all that Stephanos would have produced plenty of quite contrary evidence on the other side. Apollodoros' case rested on his claim that by passing off Phano as free-born, Stephanos and Neaira have asserted the validity of their marriage and that this is an act of criminal collusion in which they are both implicated. His pleas for the preservation of public morality against the threat of people like Neaira must have added considerable emotional weight to his argument. If the birth of citizen children from marriage was the *sole* criterion for judging whether two people were married or not, Apollodoros had not a leg to stand on. The fact that he still brought the case illustrates that there were many other considerations which could sway the jury.

F

The dikasts await the speech for the defence – and their pay.

In *World of Athens*: state pay 6.13, 59.

ΕΥ.
ΣΤΡ.
ΕΥ.
ΣΤΡ.

εἶεν. τοσαύτη ἡ γε κατηγορία ἡν διελήλυθεν Ἀπολλόδωρος, τὴν δὲ ἀπολογίαν τὴν τοῦ Στεφάνου νῦν δεῖ ἡμᾶς ἀκούειν, ἀκούσαντας δὲ τὴν ψῆφον θέσθαι.

5

ἀλλὰ τί ἔρω, ὅταν οἱ παῖδες οἱ ἐμοὶ καὶ ἡ γυνὴ ἔρωνται πότερον κατεδίκασα ἡ ἀπεψηφισμῆν;

ἔταν μὲν καταδικασθῆ Νέαιρα, ὡς Στρυμόδωρε, ἔρετς ὅτι κατεδίκασας, ἔταν δὲ ἀπολυθῆ, ὅτι ἀπεψηφίσω.

10

πῶς γάρ οὖν ἀλλὰ καίπερ προθυμούμενος οὐχ οἵος τ' εἰμὶ μνημονεύειν τὴν κατηγορίαν περιέλκει γάρ με κύκλω ὁ κατηγορος, ὡσπερ σοφιστής πις, καὶ εἰς πολλὴν ἀπορίαν με καθίστησιν.

Whatever your feelings about the people involved (and remember you have heard only one side of the argument), bear in mind, as you leave Neaira to whatever fate she met, that at the time of the trial she was probably between fifty and sixty, and that a great number of the incidents referred to must have happened anything up to fifty years previously; and that she had been living with Stephanos in Athens for up to thirty years before this case. Apollodoros' desire for revenge was strong, and he left few stones unturned in his quest for it, however deeply time had buried them. One is left reflecting on what Neaira herself must have been thinking as her past was so ruthlessly dug up in the cause of Apollodoros' revenge on her man.

Section Fifteen A–C: Alkestis in Euripides' play

Introduction

The extracts from *The Prosecution of Neaira* may have given you one impression of the responsibilities, dignity and status of Athenian women, and of other women, seen through the eyes of one man. In the following brief extract, taken from Greek drama – the circumstances and conventions of which place it on a far different level from a speech in a courtroom (though both are written to win – the one a case, the other a dramatic prize) – you may receive a quite different impression, and one no less important than that given by *Neaira*.

The god Apollo, sentenced by Zeus to live a life of servitude to a mortal (because he had killed Zeus' firemakers, the Cyclopes), serves his time under the human Admetos and, finding Admetos a pious man, tricks the Fates into offering him a reprieve from imminent death – on the condition that another will die in his place. Only Admetos' wife, Alkestis, can be found to take his place. The day has now come on which Death is to take Alkestis away.

In *World of Athens*: Greek tragedy 8.49ff.; women, marriage and the home 5.9ff.; death and burial 5.78ff.

Note

For verse metre, see *Grammar*, 179, 228. The text is unadapted.



Wedding preparations

A

A Chorus (*χορός*) of townsmen has come to Admetos' palace to find out whether Alkestis is already dead. A maid-servant (*θεράπαινα*) comes weeping from Alkestis' rooms; she heartily agrees with the Chorus' praise of Alkestis' noble death, and describes Alkestis' last actions and her prayer for her husband and children.

ΧΟΡΟΣ	ἴστω νυν εύκλεής γε κατθανουμένη γυνή τ' ἀρίστη τῶν ύψ' ἡλίῳ μακρῷ.
ΘΕΡΑΠΑΙΝΑ	πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται; τί χρὴ λέγεσθαι τήνδ' ὑπερβεβλημένην γυναῖκα; πῶς δ' ἀν μᾶλλον ἐνδείξαιτο τις πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν; καὶ ταῦτα μὲν δὴ πᾶσι ἐπίσταται πόλις; ἀ δ' ἐν δόμοις ἔδρασε θαυμάσῃ κλύων. ἐπεὶ γὰρ ἥσθεθ' ἡμέραν τὴν κυρίαν ἡκουσαν, ὅδασι ποταμίοις λευκὸν χρόα ἔλούσατ', ἐκ' δ' ἕλοῦσα κεδρίνων δόμων ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο, καὶ στᾶσα πρόσθεν 'Ἐστίας κατηύξατο' 'δέσποιν', ἔγὼ γὰρ ἔρχομαι κατὰ χθονός, πανύστατόν σε προσπίτνουσ' αἰτήσομαι, τέκν' ὄρφανεῦσαι τάμα· καὶ τῷ μὲν φίλην σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν. μηδ' (ῶσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμα) θανεῖν ἀώρους παῖδας, ἀλλ' εὔδαιμονας ἐν γῇ πατρῷα τερπνὸν ἐκπλῆσαι βίον.'
	5
	10
	15
	20

Notes

- κατθανουμένη: nom. fut. part. after *ἴστω* (see vocab: *οἶδα*) 'that she will die'
- εὐκλέης ... γυνή τ': 'glorious ... and the [best] woman'; *τῶν* 'of those...'
- τί χρὴ λέγεσθαι: 'what should [τήνδ'] ύπ. γυν.] be called?' i.e. 'how can one describe...?'
- μᾶλλον ... ἡ θέλουσ': 'more, than by being willing'
- ἄ: 'the things which', object of *κλύων*. Begin with *θαυμάσῃ* (fut., 2s.)
- κεδρίνων δόμων: 'from the ...'
- τῷ μὲν ... τῇ δέ: 'for the one [boy], the other [girl]'. *σύζευξον* is aor. imperat.
- θανεῖν: see vocabulary, and understand 'grant that they [+ infin.] (i) μὴ θανεῖν (ii) ἐκπλῆσαι'

Vocabulary for Section Fifteen A

Grammar for 15A-C

- The future perfect
- Tragic usages
- Scanning Greek verse
- Iambic trimeters

αἰτέ·ομαι	beg, ask	κατεύχ·ομαι	pray earnestly	χορ·ός, ὁ chorus (of townsmen)
ἄλοχ·ος, ἡ	wife (2a)	κατθανουμένη	see καταθνήσκω	(2a)
ἀσκέ·ομαι	adorn oneself	κέδριν·ος -η -ον	of cedar	χρώς (χρωτ·), ὁ skin, flesh (3a)
ἄωρ·ος -ον	untimely, before time	κλύ·ω	hear	(acc. χρόα)
γενναῖ·ος -α -ον	noble, fine	κόσμη·ος, ὁ	decoration (2a)	
δέσποιν·α, ἡ	mistress (1c)	λευκ·ός -ή -όν	white	
δόμ·οι, οἱ	house, home; (with κέδριν·ος) chest, box (2a)	λού·ω	wash	
έκπιμπλη·μι	(έκπλησ-) complete	μακρῷ	by far	
ἐναντιό·ομαι	deny, disagree	ὄρφανεύ·ω	look after as orphans	
ἐνδείκνυ·μαι	(ἐνδέξι·ξ) declare oneself as (part.)	πανύστατ·ος -η -ον	for the very last time	
ἔσθης (ἔσθητ·), ἡ	clothes (3a)	πατρῷ·ος -α -ον	father's, ancestral	
Ἐστί·α, ἡ	household hearth (1b)	πόσ·ις, ὁ	husband (3e)	
εὐκλε·ής -ές	glorious, of good reputation	ποτάμι·ος -α -ον	from a river	
εὐπρεπ·ής -ές	becoming, proper	πρόσθεν (4 gen.)	in front of	
ἥσθεθ=ἥσθετο	(aor. of αἰσθάνομαι)	προσπίτν·ω=προσπίτ·ω	fall upon, embrace	
θανεῖν ... παῖδας	'that my children (do not) die'	προτιμ·ώ	hold in honour	
θελουσα=θέλουσα		συζεύγνυ·μι (συζευξ·)	join in marriage	
θεράπαιν·α, ἡ	female servant (of Alkestis) (1c)	τέκν·ον, τό	child (2b)	
θεράπαινα		τεκν·ούσα, ἡ	mother (τίκτω [τεκ-] bear)	
τέκνη		τερπν·ός -ή -όν	joyful, pleasant	
τέκνων		ὕδωρ (ὑδατ·), τό	water (3b)	
τέκνων		ὑπερβεβλημένην	'who surpasses' (sc. Alkestis) (ὑπερβάλλομαι)	
τέκνων		ὑπερθνήσκ·ω	(ὑπερθαν·) die for another	
τέκνων		ὑπό (+dat.)	under	
τέκνων		χθών (χθον·), ἡ	earth (3a)	
τέκνων		χρόα (χρόα·)	(acc. χρόα)	

Vocabulary to be learnt

- γενναῖος ἡ on noble, fine
δέσποινα, ἡ mistress (1c)
δόμοι, οἱ house, home (2a)
εὐπρεπής ἔς seemly, proper, becoming
θνήσκω (θαν-) die
ἵστημι/ἵσταμαι set up, stand, raise
κατά (+gen.) below
καταθνήσκω (καταθαν-) die away
κλύω hear
κόσμος, ὁ decoration, ornament; order; universe (2a)
μακρός ἡ ὃν large, big, long
πανύστατος η ov for the very last time
πατρῷος ἡ ov of one's father, ancestral
πόσις, ὁ husband, spouse (3e)
προσπίτνω fall upon, embrace
τέκνων, τό child (2b)
τίκτω (τεκ-) bear, give birth to
ὕδωρ (ὑδατ·), τό water (3b)
ὑπό (+dat.) under, beneath
χρώς (χρωτ·), ὁ flesh, skin (acc. χρόα)

B

The servant describes Alkestis' calm, and then her breakdown as she approaches her marriage bed.

πάντας δὲ βωμούς, οὐ κατ' Ἀδμήτου δόμους,
προσῆλθε κάξετεψε καὶ προσηύξατο,
ἄκλαυτος ἀστένακτος, οὐδὲ τούπιὸν
κακὸν μεθίστη χρωτὸς εὔειδῆ φύσιν.
καπεῖτα θάλαμον ἐσπεσοῦσα καὶ λέχος,
ἐνταῦθα δὴ 'δάκρυσε καὶ λέγει τάδε'
'ὦ λέκτρον, ἔνθα παρθένει ἔλυσ' ἐγώ
κορεύματ' ἐκ τοῦδ' ἀνδρός, οὐ θνήσκω πέρι,
χαῖρ· οὐ γάρ ἔχθαίρω σ' ἀπώλεσας δ' ἐμὲ
μόνην προδοῦναι γάρ σ' ὁκνοῦσσα καὶ πόσιν
θνήσκω. σὲ δ' ἄλλῃ τις γυνὴ κεκτήσεται,
σώφρων μὲν οὐκ ἄν μᾶλλον, εὐτυχῆς δ' ἵσως.'

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Vocabulary for Section Fifteen B

Ἄδμητ-ος, ὁ Admetos (2a)
ἄκλαυτ-ος -ον unweeping
ἀστένακτ-ος -ον without
lamentation
δακρύ-ω weep
ἐσπίπτ-ω (ἐσπεσ-) fall into, on
ἐκστέφ-ω garland, crown
ἔνθα there
εὐειδ-ής -ές graceful, pleasant
εὐτυχ-ής -ές fortunate
ἔχθαίρ-ω hate
θάλαμ-ος, ὁ bedroom (2a)
κάξετεψε=καὶ ἔξετεψε
καπεῖτα=καὶ ἔπειτα
κατά (+acc.) throughout

κορεύματ-α, τά maidenhood (3b)
κεκτήσεται (she) will have
gained (κτάσμα)
λέκτρ-ον, τό bed (2b)
λέχ-ος, τό bed (3c)
μεθίστη-μι change, alter
ὅκνέ-ω shrink from (+ inf.)
παρθένει-ος -α -ον maiden,
virgin
προδίδω-μι (προδο-) betray
προσεύχ-οματ address in prayer
σώφρων (σώφρον-) modest,
chaste, discreet, sensible,
law-abiding, prudent,
disciplined, temperate
τούπιόν=τό ἔπιόν (pres. part. n.
of ἔπερχομαι)

Vocabulary to be learnt
δακρύδω weep
εἰσπίπτω (εἰσπεσ-) fall into,
on
ἔνθα there
εὐτυχῆς ἔς fortunate, lucky
θάλαμος, ὁ bedchamber (2a)
κτάσμα acquire, get, gain
προδίδωμι (προδο-) betray
σώφρων (σώφρον-) modest,
chaste, discreet, sensible,
law-abiding, prudent,
disciplined, temperate

C

The reaction of her children and servants is described – and finally, Admetos' tearful lament.

κυνέῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
όφθαλμοτέγκτῳ δεύεται πλημμυρίδι.
έπει δὲ πολλῶν δακρύων είχεν κόρον,
στείχει. προνωπής ἐκπεσοῦσα δεμνίων,
καὶ πολλὰ θαλάμων ἔξιοῦσ' ἐπεστράφη
κάρριψεν αὐτὴν ἀνθίς ἐς κοίτην πάλιν.

παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοι
ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐς ἀγκάλας
ἡσπάζετ' ἄλλοτ' ἄλλον, ὡς θανουμένη.
πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
δέσποιναν οἰκτίροντες. ἡ δὲ δεξιὰν
προύτειν' ἕκάστῳ, κούτις ἦν οὕτω κακὸς
ὅν οὐ προσεῖπε καὶ προσερρήθη πάλιν.

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παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοι ἔκλαιον

Vocabulary for Section Fifteen C

ἀγκάλ-η, ἡ arm (1a)
ἄλλοτ' ἄλλον now one, now the
other
δάκρυ-ον, τό tear (2b)
δέμνι-ον, τό bed, bedding (usu.
pl.) (2b)
δεύ-ω wet, bedew, besprinkle
ἔξηρτημέν-ος clinging to (+gen.)
ἐπεστράφη she turned back
(ἐπιστρέψω)

κάρριψεν=καὶ ἔρριψεν
κλαί-ω weep
κοίτ-η, ἡ bed (1a)
κόρ-ος, ὁ sufficiency, enough,
fill (2a)
κυνέ-ω kiss
ούτις (ούτιν-) no one
όφθαλμότεγκτ-ος -ον welling
from the eyes
πέπλ-ος, ὁ robe (2a)

πλημμυρίς (πλημμυριδ-), ἡ flood
(3a)
προνωπ-ής -ές forward,
headlong
προσλέγ-ω (προσειπ-) address
(aor. pass. προσερρήθην)
προτείν-ω stretch out
σμικρ-ός -ά -όν=μικρός
στέγ-αι, αἱ house (1c)
στείχ-ω go

Notes

- B8. οὖ: take with πέρι
C4. ἐκπεσοῦσα: 'stumbling from the δεμνίων'
5. πολλά: 'often'; θαλάμων: 'from the...' (controlled by ἔξιοῦσ')

	τοιαῦτ' ἐν οἴκοις ἔστιν Ἀδμήτου κακά. καὶ κατθανών τὰν ὥλετ', ἐκφυγῶν δ' ἔχει τοσοῦτον ἄλγος, οὐ ποτ' – οὐ λελήσεται.	15
ΧΟΡΟΣ	ἢ που στενάζει τοισίδ' Ἀδμητος κακοῖς, ἔσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή;	
ΘΕΡ.	κλαίει γ' ἄκοιτιν ἐν χεροῖν φίλην ἔχων, καὶ μὴ πραδοῦναι λίσσεται, τάμήχανα ζητῶν· φθίνει γάρ καὶ μαραίνεται νόσῳ. παρειμένη δέ, χειρὸς ἄθλιον βάρος, ὄμιλος δὲ (καίπερ σμικρὸν) ἐμπνέουσ' ἔτι βλέψαι πρὸς αύγας βούλεται τὰς ἡλίου ώς οὕποτ' αὔθις, ἀλλὰ νῦν πανύστατον.	20 25

ἄθλι-ος -α -ov pathetic,
miserable
ἄκοιτ-ις, ἡ wife (3e)
ἄλγ-ος, τό pain, agony (3c)
ἀμήχαν-ος -ον hopeless,
impossible
αύγ-ή, ἡ ray (1a)
βάρ-ος, τό weight, burden (3c)
ἐμπνέ-ω breathe
ἔσθλ-ός -ή -όν noble, fine
ἢ πον πο doubt
κλαί-ω weep
λελήσεται he will have forgotten
(λανθάνομαι)
λίσσ-ομαι beg

μαραίν-ομαι die away (pass.)
οἴκ-ος, ὁ household (often pl.)
(2a)
οῦποτε never
παρειμέν-ος -η -ον exhausted
στενάζ-ω weep, lament
στερέ-ω deprive of (+ gen.)
σφέ he (= Admetos)
τάμήχανα=τὰ ἀμήχανα
τάν=τοι ἀν 'truly, he would
have ...'
τοισίδ'=τοισδε
φθίν-ω die, waste away
χειρός i.e. on Admetos'
hand

Vocabulary to be learnt

ἄθλιος ἢ ον *pathetic, miserable*,
wretched
βάρος, τό *weight, burden* (3c)
δάκρυον, τό *tear* (2b)
ἔσθλός ἡ ὅν *noble, fine, good*
κλαίω *weep*
οἴκος, ὁ *household, house* (2a)
οῦποτε *never*
οὔτις *no one*
προσλέγω *address*
στείχω *go, come*

Notes

- 15. κατθανών: Admetos is the subject
- 21. φθίνει: Alkestis is the subject
- 22. χειρός: see vocabulary



A fight

Part Five Athenian views of justice

Introduction

A number of Greek writers and thinkers were greatly concerned with the question of the nature of justice – what is it? What should it be? What is the relationship between justice and law? Why should one be so concerned about it? What are the origins of law and justice in our society?

The extracts from *Neaira* have already shown you something of legal process. Part Five concentrates on the actual workings of justice in the Athenian world, and shows the problems of enforcing it and making it work (Sections 16–17). It ends with a μῦθος, ascribed by Plato to the Greek sophist Protagoras (Πρωταγόρας), which explains the origins of human civilisation and shows how δίκη became an essential ingredient of it (Section 18).

Sources

Demosthenes 47, *Against Mnesiboulos and Euergos* (*passim.*).

Plato, *Phaidros* (*passim.*), and other dialogues.
Plato, *Protagoras* 321d–323a

NRE Fisher, *Social Values in Classical Athens* (Dent 1976) has excellent part-translations and discussions of both *Neaira* and *Against Mnesiboulos and Euergos*.

Time to be taken

Five weeks

Sections Sixteen to Seventeen: Official and private justice

Aristarkhos had been appointed in succession to Theophemos as a trierarch, whose duty it was to equip and man, at his own expense, a trireme of the Athenian navy. It was Theophemos' duty to hand over the state-provided ship's gear to his successor, but this he refused to do. In his attempts to recover the gear Aristarkhos got into a fight with Theophemos: Theophemos then brought a charge of assault and battery which he won, thanks to false evidence and the suppression of the testimony of a slave woman. Aristarkhos sought an extension of time in which to pay the fine, but at this Theophemos and a bunch of friends descended on Aristarkhos' farm, grabbing all they could lay their hands on and mauling an old servant so badly that she subsequently died.

Aristarkhos is uncertain what action he can take against Theophemos, and consults the *Exegetai*, state officials who advised on what to do in cases of murder. He is returning home when he meets Apollodoros, and tells him the whole story.

The speech is datable to the time of the Social War in 357.

Note

Aristarkhos' monologue is almost entirely unadapted.

In *World of Athens*: liturgies 6.62; trierarchies 7.43–6; *exegetai* 3.33; blood-guilt 3.26; revenge 4.8ff.; Social War 1.100.

Section Sixteen A–H: Official justice: ships, state and individuals

A

Aristarkhos is on his way home from the agora where he has been taking the advice of the Exegetai about the death of a faithful servant. By the city gate he meets Apollodoros, who is taking a walk outside the walls. Aristarkhos agrees to tell Apollodoros the whole story.

πορεύεται ὁ Ἀπολλόδωρος εὐθὺς Ἰλισοῦ, τὴν ἔξω τείχους δόδον βαδίζων ὑπ' αὐτὸ τὸ τεῖχος. ἐπειδὴ δὲ γίγνεται κατὰ τὴν πύλην, ἐνταῦθα συντυχάνει Ἀριστάρχῳ τῷ Ἀριστῶνος πάνυ ἀθύμως ἔχοντι, καὶ Ἀριστάρχον προσιόντα ὁ Ἀπολλόδωρος ἵδων προσαγορεύει.

5

ΑΠΟΛΛΟΔΩΡΟΣ ποῖ δὴ πορεύει καὶ πόθεν, ὡς Ἀριστάρχε;

ΑΡΙΣΤΑΡΧΟΣ ἔξ ἀγορᾶς, ὡς Ἀπολλόδωρε, πορεύομαι οἴκαδε.

ΑΠ. ἀλλά, ὡς βέλτιστε, δοκεῖς μοι ἀθύμως ἔχειν. ἔοικας γάρ βαρέως φέρειν τι. εἰπὲ οὖν, τί βουλόμενος ἐν ἀγορᾷ διέτριβες;

ΑΡ. ἥλθον, ὡς Ἀπολλόδωρε, πρὸς τοὺς ἔξηγητάς.

ΑΠ. τί φίς; περὶ καθάρσεως, ὡς ἔοικεν, ἡ περὶ ταφῆς πρὸς αὐτοὺς ἥλθες;

ΑΡ. μάλιστά γε, ὡς φίλε. ὄργιζόμενος γάρ ἀνθρώπω πινί ὑβριστῇ, Θεοφήμῳ ὀνόματι, δὶ' ἐπεποιήκει, οὕτως ἥλθον. οὗτος γάρ ἡδικήκει με μάλιστα, εἰσελθὼν εἰς τὸ χωρίον καὶ ὑβρίζων εἰς τοὺς οἰκείους καὶ δὴ καὶ φονεύσας γραῦν τινα, ἀπελευθέρων οὖσαν. ταύτην οὖν τὴν συμφορὰν ἐνθυμούμενος καὶ τιμωρεῖσθαι βουλόμενος τοῦτον, ὡς τοὺς ἔξηγητάς ἥλθον, διεξελθόντι δέ μοι ἢ ἐπεπόνθη ἐγώ καὶ Θεόφημος διεπέπρακτο, οὐκ ἔφασαν ἔξεῖναι τιμωρεῖσθαι τρόπῳ ὡς ἐν νῷ εἶχον.

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15

Vocabulary for Section Sixteen A

Grammar for 16A–B

- The pluperfect 'I had -ed'
- Imperatives using μή + the aorist subjunctive
- Verbs of 'fearing': φοβοῦμαι μή + subjunctive
- Verb-forms in -τέος, expressing necessity

ἀθυμῶς ἔχω be gloomy,
disheartened

ἀπελευθέρ-α, ἡ freedwoman
(1b)

Ἀπολλόδωρ-ος, ὁ Apollodoros
(2a) (friend of Aristarkhos)

Ἀρίσταρχ-ος, ὁ Aristarkhos (2a)
(whose story is told)

Ἀρίστων, ὁ Ariston (3a) (father
of Aristarkhos)

διεξέρχομαι (διεξελθ-) tell, go
through in detail

διεπέπρακτο (he) had done
(διαπράττομαι)

ἐνθυμέ-ομαι take to heart
ἔξηγητ-ής, ὁ Adviser (1d)

ἔξω (+gen.) outside
ἔοικ-α seem

Section Sixteen A–H: Official justice: ships, state and individuals

193

ἐπεποιήκει he had done (ποιέω)
ἐπεπόνθη I had suffered (πάσχω)
εὐθύς (+gen.) straight towards
ἡδικήκει (he) had wronged
(ἀδικέω)

Θεόφημος, ὁ Theophemos (2a)
(enemy of Aristarkhos and
responsible for the death of a
freedom-woman)

Ἴλισ-ός, ὁ River Ilisos (2a)
κάθαρσ-ίς, ἡ purification (3e)
πύλ-η, ἡ gate (1a)
συμφορ-ά, ἡ disaster, occurrence
(1b)
συντυχάν-ω (συντυχ-) meet
with (+dat.)

ταφ-ή, ἡ burial (1a)
ὑβριστ-ής, ὁ violent, criminal
character (1d)
ὑπό (+acc.) up under, along
under

φονεύ-ω kill, murder
χωρί-ον, τό farm (2b)

Vocabulary to be learnt
ἀπελευθέρος, ὁ freedman
(2a)
ἀπελευθέρά, ἡ freedwoman
(1b)
διεξέρχομαι (διεξελθ-) go
through, relate
συντυχάν-ω (συντυχ-) meet
with (+dat.)

ἔοικα seem, resemble
εὐθύς (+gen.) straight
towards
πύλη, ἡ gate (1a)
συμφορά, ἡ disaster, mishap,
occurrence (1b)
συντυχάνω (συντυχ-) meet
with (+dat.)
ὑβριστής, ὁ violent, criminal
person (1d)
ὑπό (+ acc.) under, along under;
up under
χωρίον, τό farm; place, space,
region (2b)

Ritual purification

Faced with the vagaries of climate, disease, etc., Greeks chose to assume that the decisions and actions of divine powers accounted for things beyond human control. So anything abnormal could indicate the intervention of a divinity and might therefore need careful handling. Ritual purification was the key here. It was required for approaches to a deity, especially sacrifice, and a sacrifice could itself purify. So before every meeting of the Athenian ἐκκλησία, a pig was sacrificed and its blood sprinkled to render the place ritually pure. Before a sacrifice, a ceremonial washing of hands was usually all that was needed, together with purification of the place of sacrifice, thenceforth called the κάθαρμα, 'the purified place'. More elaborate ritual purification was needed in certain cases, particularly for murderers who were excluded from sacred ground, and for those who came into contact with murder or with the dead. It might be required after sexual intercourse and childbirth. Some cities set up lists of situations that brought impurity and what actions were required to restore purity, and one particularly full list survives from fourth-century Kyrene. There were also official bodies of people in Athens to whom one could apply for advice. One such body was the ἔξηγηταί in Athens, who were official ministers of Apollo. Some of them were named by the oracle at Delphi for this task, others were elected by the Athenian people from one or two noble families with hereditary authority in such matters (one such family was the Eumolpidai). They advised on such matters as temples, cult procedure, sacrifices, and particularly purification following homicide. See Text 17D, l.17, where the ἔξηγηταί recommend purification rather than any further legal action. (*World of Athens*, 3.7, 33)

B

In *World of Athens*: climate 2.5–6.

- ΑΠ. μὴ ἀπορήσῃς, ὡς Ἀρισταρχε, μηδὲ ἀθυμήσῃς ἔτι. καὶ γάρ οὐ δεῖ βαρέως φέρειν τὰ γεγενημένα οὐδὲ ἀθυμεῖν. οὐ γάρ ἀθυμητέον ἀλλὰ προθυμητέον. ἔξ ἀρχῆς ἄρα σκεπτέον ἡμῖν περὶ τοῦ πράγματος. μὴ οὖν μ' ἀτιμάσσης, ἀλλὰ παντὶ τρόπῳ προσέχων τὸν νοῦν προθυμοῦ τοῦτο, ὅπως σαφέστατά μοι τὸ πρᾶγμα διέξει. εἰπὲ οὖν, ὥς βέλτιστε, καὶ μὴ ἀποκρύψῃς μηδέν. 5
 ΑΡ. ἀλλὰ φοβοῦνται μή σ' ἀπολέσω λέγων. οὐ γάρ βραχὺς ὁ λόγος.
 ΑΠ. μὴ φοβοῦνται μή τούτο γένηται. σχολὴ γάρ μοι ἔστιν. εἰπὲ οὖν καὶ μὴ ἐπίσχῃς.
 ΑΡ. διηγητέον ἄρα μοι πάντα ἔξ ἀρχῆς, ὡς ἔοικε. καὶ δῆ, ὡς Ἀπολλόδωρε, προσήκουσά γέ σοι ἡ ἀκοή. σὺ γάρ κατήγορος δεινὸς εἶ καὶ ἐπιεικῶς ἔμπειρος περὶ τὰ δικανικά. τί δέ; ἄρα περίπατον ποιούμενος βούλη ἀκούειν, ἢ καθήμενος; πάντως δὲ ἡ ὄδος ἡ παρὰ τὸν Ἰλισὸν ἐπιτηδείᾳ πορευομένοις καὶ λέγειν καὶ ἀκούειν. 10
 ΑΠ. πῶς δ' οὖ; οὕπω γάρ πνῆγός ἔστι τὸ νῦν. ἔγώ γάρ μάλιστα ἐπιθυμῶ ἀκούσαι, ἵνα σοι βοηθήσω ἐν ἀπορίᾳ ὅντι καὶ ἀθυμοῦντι. ὅστε, ἐὰν βαδίζων ποιῇ τὸν περίπατον καὶ Μέγαράδε, οὐ παύσομαι ἐπόμενός σοι, ἵνα τὰ γεγενημένα μάθω. σὺ δὲ λέγε, ἵνα ἀκούσας μετὰ σοῦ συμβουλεύσωμαι. 15
 ΑΡ. πάνυ μὲν οὖν. χάριν γάρ ἱεσομάι σοι, ἐὰν ἀκούης.
 ΑΠ. καὶ μὴν κάγω σοι, ἐὰν λέγης.
 ΑΡ. διπλῆ ἀν εἴη ἡ χάρις. ἀλλ' οὖν ἄκουε. 20

Vocabulary for Section Sixteen B

ἀθυμέ-ω	be gloomy, disheartened, downhearted	ἵνα (+subj.) in order that	συμβουλεύ-ομαι	debate with, take counsel with
ἀθυμητέον	(you) should be gloomy	κάθη-μαι	σχολή-ή,	ἡ leisure (1a)
ἀκο-ή,	ἡ hearing (1a)	Μέγαρδε	φοβέ-ομαι	μή I am afraid that/ lest (+ subj.)
ἀλλ' οὖν	well, anyway; however that might be	πάντως	μή (aor. subj.)	not certainly
ἀποκρύπτ-ω	conceal, hide	in every way, wholly	πάνυ μὲν οὖν	certainly
βραχ-ύς -εῖα	-ύ brief, short	περίπατ-ος, ὁ	feel grateful to	οἶδα
γεγενημένα, τά	events	πνῆγ-ος, τό	χάρις (χαριτ-),	ἡ thanks (3a)
διηγητέον	I (dat.) must tell/relate	midday heat, stifling heat (3c)	χάριν οἶδα	feel grateful to (+dat.)
διπλ-οῦς -ή -οῦν	double	προθυμέ-ομαι	ὅστε	so that, and so
εἰσομαι	fut. of οἶδα	be eager, ready		
ἐπέχ-ω	(ἐπιοχ-)	προθυμητέον		
back	hold on, hold	(you) should be ready (for action)		
ἐπιεικῶς	pretty, fairly	προσήκ-ων		
ἐπιθυμέ-ω	desire	-ουσα -ον		
ἐπιτηδεί-ος -α	-ov suitable	fitting for (+ dat.)		
		σκέπτ-ομαι		
		consider		
		σκεπτέον		
		we (dat.) must consider		

Vocabulary to be learnt

ἀθυμέω	be downhearted, gloomy
ἀκοή,	ἡ hearing (1a)
ἀλλ' οὖν	well anyway; however that may be
ἀποκρύπτω	conceal, hide
βραχύς -εῖα	-ύ brief, short
γεγενημένα, τά	events
διηγητέον	I (dat.) must tell/relate
διπλ-οῦς -ή -οῦν	double
εἰσομαι	fut. of οἶδα
ἐπέχω	(ἐπιοχ-)
back	hold on, hold
ἐπιεικῶς	pretty, fairly
ἐπιθυμέω	desire
ἐπιτηδείος -α	-ov suitable

ἐπέχω (ἐπιοχ-)	hold on, restrain, check	μή (+aor. subj.)	don't
ἐπιθυμέω	desire, yearn for (+gen.)	πάνυ μὲν οὖν	certainly, of course
ἐπιτήδειος	ἄ ov suitable, useful for	προθυμέομαι	be ready; eager
		σκέπτομαι	examine, look carefully at
		κάθημαι	be seated

σχολή,	ἡ leisure (1a)
φοβέομαι	μή fear that/test (+ subj.)
χάριν οἶδα	be grateful to (+ dat.)
χάρις (χαριτ-),	ἡ thanks, grace (3a)

Athens: climate and character

Apart from some mountainous areas of the central Peloponnese and Crete, southern Greece enjoys the type of climate called 'Mediterranean': winter rains and summer droughts. In the winter, rainfall is heavy but intermittent, and there are many days when the sky is clear, the sun warm and the breeze cool. In summer there is virtually no rain for two to four months, apart from an occasional thunderstorm or brief mist, and the intense heat of noontime can bring activity to a halt. Particularly in south-eastern Greece, where Athens lies, levels of rainfall vary very significantly from year to year, and more than once a decade rainfall is insufficient to sustain cereal crops. Unlike the cold of northern Europe which invites a private, indoor existence, the Mediterranean climate encouraged an outdoor life. Until modern heavy industrialisation, the atmosphere everywhere had a piercing clarity which sharpened the outline of landscape and buildings, so that even distant landmarks could be seen ...

Attica, situated in the driest part of Greece, has rather shallow soils on the hills and mountains. Ancient authors could not agree as to whether it was unusually good (so Xenophon) or unusually bad (so Thucydides) for agriculture. Plato, blaming deluges (evidence for deforestation is very meagre), likened Attica to 'the skeleton of a body wasted by disease; the rich soft soil has all run away, leaving the land nothing but skin and bone' (*Kritias* 111b–c). Despite Plato's gloomy picture, Attica still had a variety of trees: planes, cypresses and elms, and in Athens itself these trees were planted in the ἄγορα.

The plain of Athens is the largest in Attica; it is enclosed to the west, north and east by hills (Aigaleos, Parnes, Pentelikon and Hymettos) but is open to the sea on the south ... The plain was watered by two seasonal rivers, destructive in winter, much reduced in summer. These flow close to the Acropolis: the Kephisos on the west rising in Mt Parnes and flowing into the bay of Phaleron, and the Ilisos on the east rising in Mt Hymettos and flowing into the Kephisos ... A traveller ('Herakleides') who first saw Athens in the early third century sets the scene: 'He then comes to the city of the Athenians; the road is pleasant; the ground is cultivated all the way, and has a kindly look. The city is all dry, not well-watered; the streets are badly laid out because of their antiquity. The houses are mostly mean; few are commodious. Strangers visiting the city might be struck by sudden doubt, whether this is really the renowned city of the Athenians; but after a little while one might well believe it.' (*World of Athens*, 2.5–6, 12, 26)

C

Aristarkhos tells how his feud with Theophemos arose. In a time of state crisis, Aristarkhos had been appointed a trierarch, but Theophemos had refused to co-operate with him.

In *World of Athens*: personal enmity 4.14–16; trierach 7.43ff.; *stasis* 4.16; ship's gear 7.44.

βούλομαι οὖν σοι διηγήσασθαι ὅθεν ἐγένετο ἡ ἔχθρα πρὸς Θεόφημον, ἵνα μάθης τί ἐγένετο καὶ γιγνώσκῃς ὅτι οὐ μόνον ἐμὲ ἡδίκησεν, ἀλλὰ καὶ τὸν τε δῆμον καὶ τὴν βουλήν. ἔτυχον γάρ ἐγώ τριηραρχῶν, καὶ τριηραρχοῦντα ἔδει με τὰ σκεύη καὶ τὴν τριήρη παρά Θεοφήμου παραλαβεῖν· εὗν γάρ οἶσθα ὅτι δεῖ τὸν τριηραρχήσαντα, ἔξιούσης τῆς ἀρχῆς, παραδοῦνοι τὴν τε τριήρη καὶ τὰ σκεύη τῷ μέλλοντι τριηραρχήσειν, ἵνα καὶ αὐτὸς δύνηται παρασκευάζειν τὴν ναῦν. ἀλλὰ καίπερ δέον τὸν Θεόφημον ἀποδοῦναι τὰ σκεύη, οὐ παρέλαβον ἐγώ παρὰ τούτου τῶν σκευῶν οὐδέν. καὶ δὴ καί, ἵν τότε, ὅτε τριηραρχήσειν ἔμελλον, κίνδυνος μέγας τῇ πόλει διὰ τῶν συμμάχων στάσιν, ὥστε ἔδει τοὺς τριηράρχους διὰ τάχους τριήρων βοήθειαν ἀποστέλλειν. ἀλλὰ καίπερ δέον ἡμᾶς ὡς τάχιστα ἀποστέλλειν τὰς ναῦς, σκεύη ἐν τῷ νεωρίῳ οὐχ ὑπῆρχε ταῖς ναῦσιν· οὐ γάρ ἀπέδωκαν τὰ σκεύη οἱ ὄφελοντες, ἐν οἷς ἦν Θεόφημος.

πρὸς δὲ τούτοις, οὐδ' ἐν τῷ Πειραιεῖ ἦν ἄφθονα ὁθόνια καὶ στυππεῖον καὶ σχοινία, ὥστε οὐκ ἔξιν πρίασθαι. καὶ οὐκ ἔξὸν πρίασθαι, οὐδὲ τῶν ὀφειλόντων ἀποδόντων, γράφει Χαιρέδημος Ψήφισμα ἵνα ἡμεῖς οἱ καθεστῶτες τριήραρχοι προστάττωμεν καὶ ἀναγκάζωμεν τοὺς τριηραρχήσαντας ἀποδοῦναι τὰ σκεύη, δὅς ἂν μὴ ἀποδιδῷ. καὶ δὴ ἡμᾶς κελεύει τὸ ψήφισμα κομίζεσθαι τὰ σκεύη τρόπῳ ὡς ἀν δυνώμεθα, ἵνα ὡς τάχιστα τὰς ναῦς παρασκευάζωμεν καὶ βοήθειαν ἀποστέλλωμεν.

πολλὴ οὖν ἦν μοι ἀνάγκη κομίζεσθαι τὰ σκεύη ἵνα τὴν ναῦν παρασκευάζοιμι καὶ παρασκευάσας ἀποστέλλοιμι ὡς τάχιστα. δέον οὖν με ταῦτα ποιεῖν, Θεοφήμῳ προσῆλθον ἵνα τὰ σκεύη κομισάμην.

Vocabulary for Section Sixteen C

Grammar for 16C

- The accusative absolute
- ώς + the superlative

ἀποστέλλω send out

ἄφθον-ος -ov unlimited

βοήθει-α, ἡ rescue operation
(1b)

γράφω propose (a decree)

δέον it being necessary (δεῖ)

διὰ τάχους with all speed

ἔξέρχ-ομαι end, finish

ἔξον it being possible (ἔξεστι)

ἵνα (+ subj./opt.) in order that, to

κομίζ-ομαι collect

νεώρι-ον, τό dockyard (2b)

ὅθεν from where

δόθοντι-ον, τό sail-cloth (2b)

παραδίδω-μι (παραδο-) hand over

παρασκευάζω equip, prepare

Πειραι-εύς, ὁ Piraeus (3g)

πρίασθαι to buy (aor. inf. of ὑπέομαι)

πρός (+ dat.) in addition to

προστάττω (προστάξ-) instruct, order

σκεύη, τά ship's gear (pl.) (3c)

στάσις, ἡ revolution (3e)

στυππεῖ-ον, τό tow, coarse flax

(2b)

σύμμαχ-ος, ὁ ally (2a)

σχοινί-ον, τό rope (2b)

τριηραρχέω serve as trierarch

ὑπάρχω be in supply

Χαιρέδημος, ὁ Khairēdemos

(2a) (proposer of a decree about ship's gear in 357)

ώς τάχιστα as quickly as possible

ώστε consequently, so that, and so

Vocabulary to be learnt

βοήθεια, ἡ help, rescue operation (1b)

γράφω propose (a decree): write

δέον it being necessary

ἔξον it being permitted, possible

δόθεν from where

παραδίδωμι (παραδο-) hand over

παρασκευάζω prepare, equip

πρός (+dat.) in addition to, near σκεύη, τά ship's gear; gear, furniture (3c)

σύμμαχος, ὁ ally (2a)

τριηραρχέω serve as trierarch

ὑπάρχομαι (πρια-) buy

ώς (+sup.) as - as possible

ώστε so that, with the result that, consequently

Ship's gear

The city kept meticulous lists of the equipment which each trierarch was supposed to have in order to equip his ship. The following is an excerpt from an inscription detailing such equipment.

ὅσοι τῶν τριηράρχων γεγραμμένοι εἰσὶν ἔχοντες εἰς πλοῖον ἐντελῇ σκεύη κρεμαστὰ ἢ ξύλινα, ὅσοι μὲν κρεμαστά, τάδε ἔχουσιν· ὑποζύματα, ἴστιόν, τοπεῖα, ὑπόβλημα, κατάβλημα, παραρύματα λευκά, παραρύματα τρίχινα, σχοινία ὀκτώδακτυλα |||, ἔξδακτυλα |||, ἀγκύρας σιδηρᾶς ||· ὅσοι δὲ ξύλινα, ἔχουσιν ταρρόν, πηδάλια, κλιμακίδας, ἴστόν, κεραίας, κοντούς.

'All the trierarchs who are listed as having gear complete for their voyage, whether hanging or wooden, have the following: those with hanging gear, swiflers, sails, sail-tackle, hypolema, katablema, canvas side-screens, hair side-screens, 4 heavy ropes of eight fingers, 4 heavy ropes of six fingers, 2 iron anchors: those with wooden gear have a set of oars, steering-oars, ladders, a mast, sail-yards, poles.'

swiflers

heavy cables passed around the outside of a ship's hull and made tight, to hold the fabric together

hypolema

katablema

side-screens

unknown

for the protection of the rowers during battle

(From: *Inscriptiones Graecae*, 11, 2, 1627)

D

Since Theophemos is not at home, Aristarkhos approaches Theophemos' brother Euergos for information about their property.

In *World of Athens*: boule 6.6–22; evidence 6.47; huperetes 5.63.

ἀλλὰ ἀπόντος Θεοφήμου καὶ οὐκ ἔξον μοι ἰδεῖν, προσελθὼν τῷ Εὐέργῳ, τῷ τοῦ Θεοφήμου ἀδελφῷ, ἀπῆτησα τὰ σκεύη καὶ ἐκέλευον αὐτὸν φράσαι Θεοφήμῳ. ἔστι γάρ τὸ τῆς βουλῆς ψήφισμα κομίζεσθαι τὰ σκεύη, ὅπόταν οἱ ὄφειλοντες μὴ ἀποδιδῶσι, τρόπῳ ὃ ἀν δυνώμεθα. ἐκέλευον μὲν οὖν ἑγώ, καὶ διέλιπον ἡμέρας τινάς, ἵνα Εὔεργος φράσει Θεοφήμῳ, Εὔεργος δὲ οὐκ ἀπεδίδου τὰ σκεύη, ἀλλὰ κακόν μ' ἔλεγεν. παραλαβὼν οὖν μάρτυρας ὡς πλείστους, ἡρόμην αὐτὸν πότερον κοινὴ εἴη ἡ οὐσία ἢ οὗ, ἐρομένω δέ μοι ἀπεκρίνατο Εὔεργος ὅτι κοινὴ οὐκ εἴη ἡ οὐσία, καὶ χωρίς οἰκούρη ὁ ἀδελφός.

πυθόμενος οὖν ἀλλοθεν οὐ οἰκεῖ Θεόφημος, καὶ λαβὼν ὑπηρέτην παρὰ τῆς ἀρχῆς, ἥλθον ἐπὶ τὴν τοῦ Θεοφήμου οἰκίαν ἵνα αὐτὸν ἴδοιμι.

5

10

Vocabulary for Section Sixteen D**Grammar for 16D**

- *ἴνα* or *ὅπως* + subjunctive or optative

ἀδελφός, ὁ brother (2a)

ἀλλοθεν from elsewhere

ἀπαιτέω demand X (acc.) from γ (acc.)

ἀπειμι be absent

ἀρχή, ἡ board of officials (1a)

διαλείπω (διαλιπ-) leave

Εὔεργος, ὁ Euergos (2a)

(*Theophemos' brother*)

ἴνα (+ opt.) in order that, to

κακά λέγω curse, insult (+ acc.)

κοινός -ή -όν common, shared

κομίζομαι collect

όπόταν whenever

οὗ where (at)

οὐσία, ἡ property (1b)

πλεῖστ -ος -η -ον very many, most (sup. of πολὺς)

φράζω mention, talk

χωρίς separately, apart

Vocabulary to be learnt

ἀδελφός, ὁ brother (2a)

ἀπαιτέω demand X (acc.) from γ (acc.)

ἀπειμι be absent

διαλείπω (διαλιπ-) leave

ἴνα (+subj., opt.) in order to, that

κοινός ἡ ὁν common, shared

κομίζομαι collect

όπόταν whenever

οὗ where (at)

οὐσία, ἡ property, wealth (1b)

πλεῖστος ἡ ον very much, most (sup. of πολὺς)

φράζω utter, mention, talk

χωρίς apart; separately; (prep.) apart/ separately from (+gen.)

Witnesses (i)

The orator Isaios emphasises that you must have friends on your side in court: ‘You all know that when we are acting without concealment and need witnesses, we normally make use of our close relatives and intimate friends as witnesses of such actions; but for the unforeseen and unexpected, we call on anyone who happens to be present.’ That was why Aristarkhos brought witnesses when he asked whether Euergos shared the property with Theophemos. Had Euergos done so, Aristarkhos could have tried to seize some of it against the missing ship’s gear. (*World of Athens*, 6.47)

E

Aristarkhos demands the gear from Theophemos.

In *World of Athens*: self-help in law 6.42.

κόψας δὲ τὴν θύραν, ἡρόμην ὅπου εἴη, ἀποκρίνεται δὲ ἡ ἀνθρωπος ὅτι ‘οὐκ ἔνδον, ὅπου ἂν νῦν γε τυγχάνῃ ὧν.’ καταλαβὼν οὖν αὐτὸν ἔνδον οὐκ ὄντα, ἐκέλευον τὴν ἀνθρωπον τὴν ὑπακούσασαν μετελθεῖν αὐτὸν ὅπου ὧν τυγχάνοι. ὡς δ' ἀφικνεῖται Θεόφημος, μετελθούσης αὐτὸν τῆς ἀνθρώπου, ἀπῆτουν αὐτὸν τὸ διάγραμμα τῶν σκευῶν καὶ ἐδείκνυον τὸ ψήφισμα τῆς βουλῆς, ὃ ἐκέλευε με κομίζεσθαι τὰ σκεύη τρόπῳ ὃ δυναίμην. καὶ γὰρ οὐκ ἑγώ μόνος οὕτως ἐπράξα, ἀλλὰ καὶ ἄλλοι τῶν τριηράρχων, δόπτε τις τὰ σκεύη μὴ ἀποδιδοί.

ἀλλ' ἐπειδὴ ἐδείχθη τὸ ψήφισμα ἐκείνῳ καὶ ἀπητήθη τὸ διάγραμμα, ὁ Θεόφημος οὐκ ἀπεδίδου, πρὶν οὖν ἄλλο τι ποιῆσαι, ἐκέλευον τὸν παῖδα καλέσαι τοὺς ἐκ τῆς ὁδοῦ πολίτας, εἴ τινας ἔδοι, ἵνα μάρτυρες μοι εἰεῖν τῶν λεχθέντων. καλέσαντος δὲ τοῦ παιδὸς, καὶ παρόντων μαρτύρων τῶν ὑπ' αὐτοῦ κηληθέντων, ἐκέλευον πάλιν ἑγώ τὸν Θεόφημον ἢ αὐτὸν ἀκολουθεῖν πρὸς τὴν βουλήν, εἰ μή φησιν ὄφειλεν τὰ σκεύη, ἢ ἀποδιδόναι τὰ σκεύη, εἰ δὲ μή, ἔλεγον ὅτι ληψοίμην ἐνέχυρα κατά τε τοὺς νόμους καὶ τὰ ψηφίσματα.

Vocabulary for Section Sixteen E**Grammar for 16E**

- Indefinite clauses in secondary sequence

ἀκολουθέω follow, accompany

δείκνυ-μι (δειξ-) show

διάγραμμα (διαγραμματ-), τό register (3b)

ἐνέχυρ-ον, τό security, pledge

(2b)

μετέρχομαι (μετελθ-) send for

όπότε when (+opt.= whenever)

ὑπακούω reply, answer; obey (+dat.)

Vocabulary to be learnt

δείκνυμι (δειξα-) show

Witnesses (ii)

Aristarkhos took only a slave official with him (16D 1.9: presumably one from the dockyards’ board – the ‘boy’ of 16E 1.9) to Theophemos’ house. When Theophemos still refused to deliver the ship’s gear, Aristarkhos needed *someone* to witness his efforts to seize Theophemos’ property in reparation (16F). This was not ideal, as Isaios hints (see ‘Witnesses’ at 16D), but vital. As Isaios went on ‘When evidence is needed in court, we have to bring as witnesses persons who were actually present, whoever they are.’ Note that Aristarkhos will ascertain that Theophemos had no wife (16F, 1.5): it was not ‘done’ for non-family males to intrude uninvited (contrast Theophemos’ behaviour at 17A).

F

Theophemos refuses to comply, and a fight at the house ensues. Worsted, Aristarkhos takes his grievance to the βουλή, who encourage him to bring a (successful) case against Theophemos.

In *World of Athens*: protection of women in law 5.27.

ἔθελοντος δὲ αὐτοῦ οὐδὲν τούτων ποιεῖν, καίπερ κελευσθέντος ὑπ' ἐμοῦ, ἥγον τὴν ἄνθρωπον ἔστηκυῖαν ἐπὶ τῇ θύρᾳ, τὴν μετελθοῦσαν αὐτὸν, ἵνα μάρτυρα ἔχοιμι. καὶ ὁ Θεόφημός με ἀφηρεῖτο αὐτήν, καὶ ἐγὼ τὴν μὲν ἄνθρωπον ἀφῆκα, εἰς δὲ τὴν οἰκίαν εἰσῆγα ἵνα ἐνέχυρόν τι λάβοιμι τῶν σκευῶν. ἔτυχε γάρ ἡ θύρα ἀνεῳγμένη. καὶ πρὶν εἰσιέναι, ἐπεπύσμην ὅτι οὐ γεγαμηκὼς εἴη. εἰσιόντος δέ μου, πάieι πὺξ τὸ στόμα ὁ Θεόφημος, καὶ ἐγώ, ἐπιμαρτυράμενος τοὺς παρόντας, ἡμυνάμην.

ἐπειδὴ οὖν τὰ ἐνέχυρα ἐλήφθη ὑπὸ Θεοφήμου, καὶ συνεκόπην ἐγώ, ἥλθον εἰς τὴν βουλὴν ἵνα δείξαιμι τὰς πληγὰς καὶ εἴποιμι πάνθ' ἢ πεπονθώς· κομιζόμενος τὰ σκεύη τῇ πόλει. ἡ δὲ βουλή, ἀγανακτήσασα ἐφ' οὓς ἐπεπόνθη, καὶ ἰδοῦσα ὡς διεκείμην ὑπὸ Θεοφήμου, ἐβούλετο αὐτὸν ἀλώναι καὶ ζημιωθῆναι. ἐκελεύσθην οὖν ὑπὸ τῆς βουλῆς εἰσαγγέλλειν αὐτὸν ὡς ἀδικοῦντα καὶ διακωλύοντα τὸν ἀπόστολον. ἡγήσατο γάρ ἡ βουλὴ ὅτι εἰσαγγελθεῖς ὁ Θεόφημος ἀλώσεται καὶ ζημιωθήσεται. γενομένης τοίνυν τῆς κρίσεως ἐν τῇ βουλῇ, καὶ πυθομένων τῶν βουλευτῶν τὴν πόλιν ὑβρισθεῖσαν καὶ ἀδικηθέντα ἐμέ, ἐάλω ὁ Θεόφημος καὶ ἔζημιώθη. καὶ ἔξον ταῖς πεντακοσίαις δραχμαῖς ζημιῶσαι αὐτὸν, ἐγώ, καίπερ ἀδικηθείς, μέτριος καὶ ἐπιεικής ἐγενόμην καὶ συνεχώρησα πέντε καὶ εἴκοσι δραχμαῖς.

Vocabulary for Section Sixteen F

Grammar for 16F

- The perfect optative
- ἀλίσκομαι 'I am captured'

ἀγανακτέω be angry	βουλευτής, ὁ member of council (1d)	ἐπεπύσμην I had ascertained (πυνθάνομαι)
ἀλίσκομαι ([έ]αλ-) be convicted, caught (aor. ἔάλων)	γεγαμηκώς εἴη he was married (perf. opt. of γαμέω)	ἐπί (+ dat.) at, on
ἀλώναι to be convicted (ἀλίσκομαι)	διάκει-μαι be in x (adv.) state	ἐπιεικής -ές fair, moderate
ἀλώσεται he will be convicted (ἀλίσκομai)	διακωλύ-ω prevent	ἐπιμαρτύρ-ομαι call as witnesses
ἀμύν-ομai defend oneself	έάλω see ἀλίσκομai	ζημιό-ω fine, punish
ἀνεῳγμένη open (perf. part. pass. of ἀνοίγνυμi)	εἴκοσι twenty (indecl.)	κρίσ-ις, ἡ judgment (3e)
ἀπόστολ-ος, ὁ sailing, mission (2a)	εἰσαγγέλλ-ω (εἰσαγγειλ-)	μετέρχ-ομai (μετελθ-) send for
ἀφῆ-κα I released (ἀφίμi)	impeach	μέτριος -α -on reasonable, fair
	ἐνέχυρ-ον, τό security, pledge (2b)	παί-ω strike
	ἐπεπόνθη I had suffered (πάσχω)	πεντακόι-οι -αι -α five hundred
		πέντε five

πεπονθώς ἦ 'I had suffered'	βουλευτής, ὁ member of council (1d)	κρίσις, ἡ judgment, dispute, trial, decision (3e)
πληγ-ή, ἡ blow (1a)	διακωλύω prevent	μετέρχομai (μετελθ-) send for; chase after
πύξ with the fist	εἴκοσι twenty	μέτριος ἢ on fair, moderate
στόμα (στοματ-), τό mouth (3b)	εἰσαγγέλλω (εἰσαγγειλα-)	reasonableness
συγκόπτ-ω hit, strike (aor. pass.)	impeach	στόμα (στοματ-), τό mouth (3b)
συνεκόπ-ην)	ἐνέχυρον, τό security, pledge (2b)	συγχωρέω agree with, to
συγχωρέ-ω agree with, to (+ dat.)	ἐπί (+ dat.) at, on; for the purpose of	(+ dat.); yield to
	ζημιόω fine, penalise, punish	

G

The heat of the day is too much for Apollodoros, who asks for a rest in the shade by the river. Aristarkhos now explains how the tables were turned on him by Theophemos.

ΑΠ.

ἐπιεικής δή καὶ μέτριος ἐγένουν περὶ ὧν ἐπεποιήκει ὁ Θεόφημος, ὡς Ἀρίσταρχε, ἀλλὰ τί οὐ παυόμεθα περιπατοῦντες; πνῆγος γάρ γίγνεται νῦν, καὶ ἐὰν πλέον περιπατήσω, εἰς πολλὴν ἀπορίαν καταστήσομαι. παυώμεθα οὖν, ἔως ᾧ ἐκ τῆς ἀσθενείας συλλέγω ἐμαυτόν.

AP.

οὔτως οὖν ποιητέον, εἴ σοι δοκεῖ. παυώμεθα οὖν καὶ ἐν ἡσυχίᾳ καθιζόμεθα παρὰ τὸν Ἰλισόν, ἔως ὃν ἡ πιάτερον γένηται τὸ πνῆγος.

ΑΠ.

πρόσαγε δῆ, καὶ σκοπῶμεν ἅμα ὅπου καθιζόσομεθα.

ΑΡ.

ὅρᾶς οὖν ἐκείνην τὴν ύψηλοτάτην πλάτανον;

ΑΠ.

τί μήν;

Vocabulary for Section Sixteen G

Grammar for 16G

- 'Jussive' subjunctive
- ἔως ᾧ 'until'

ἐπιεικής -ές fair, moderate	παυώμεθα let us stop	πνῆγ-ος, τό stifling heat (3c)
ἡπι-ος -α -ov mild	περιπατέω walk, stroll	σκοπῶμεν let us survey, consider
καθιζόμεθα let us sit	πλάταν-ος, ἡ plane-tree (2a)	ύψηλ-ός -ή -όν high, tall

- AP. ἔκει σκιά τ' ἔστι καὶ πνεῦμα μέτριον καὶ πόσα καθίζεσθαι, ἐὰν βουλώμεθα. 10
ἔκεισε οὖν Ἰωμεν, ἵνα καθιζώμεθα ἀναπαυόμενοι.
- ΑΠ. προάγοις ἄν. νὴ τὴν Ἡραν, καλή γε ἡ καταγωγή. νῦν οὖν δεῦρο ἀφικόμενοι
μένωμεν ἔως ἂν ἐκ τῆς ἀσθενείας συλλέγω ἐμαυτόν.
- ἀλλὰ σύ, ὡς Ἀρίσταρχε, ὡς ἔφης, ἐνίκησας τὴν εἰσαγγελίαν. τί
οὖν τὰ μετά ταῦτα; πῶς πρὸς σὲ διέκειτο ὁ Θεόφημος; κακῶς, ἔμοιγε
δοκεῖ τεκματορένω τῇ σῇ ἀθυμίᾳ. τί οὖν οὐ διατελεῖς τὸν λόγον
διηγούμενος, εἰ μή τί σε κωλύει; ὡς μοι δοκῶ καθέξειν σε ἐνθάδε ἔως ἂν
εἴτης ἄπαντα.
- AP. ἀλλὰ μήν^τ οὐδέν τις κωλύει με διατελεῖν διεξιόντα τὸν λόγον, ἔως ἂν
λεχθῇ ἄπαντα. ἄκουε οὖν, ἵνα σαφέστερον μάθῃς. 20

ἀθυμί-α, ἡ lack of spirit, depression (1b)	κατέχ-ω restrain, hold	διάκειμαι be in X (adv.) state, mood
ἀλλά μήν... γε but naturally	μένωμεν let us stay	εἰσαγγελία, ἡ impeachment
ἀναπαύ-ομαι rest, take a breather	πλέον (any) more	(1b)
διάκει-μαι be in x (adv.) condition	πνεῦμα (πνευματ-), τό breeze (3a)	ἐκεῖ there
διατελέ-ω finish, complete	πό-α, ἡ grass (1c)	ἐπιεικής ἐς fair, reasonable, moderate
εἰσαγγελί-α, ἡ impeachment (1b)	προάγ-ω lead on	ἔως ἂν (+ subj.) until
ἔκει there	σκι-ά, ἡ shade (1b)	πλέον more (adv.)
ἔως ἂν (+subj.) until	συλλέγ-ω gather, collect	προάγω lead on
Ἡρ-α, ἡ Hera (1b) (wife of Zeus)	τεκμαίρ-ομαι conclude, infer	συλλέγω collect, gather
ἴωμεν let us go	τι μήν; of course, so what	τεκμαίρομαι conclude, infer
καταγωγ-ή, ἡ place, spot (1a)	Vocabulary to be learnt	
	ἀθυμία, ἡ lack of spirit, depression (1b)	

H

In *World of Athens*: slave-evidence 6.48; banking 2.23, 5.60, 63.

ἐνενικήκη τοίνυν ἐγώ τὴν εἰσαγγελίαν, ἀλλὰ τοῦτο, φασίν, ἡ ἀρχὴ τοῦ κακοῦ. ὁ
μὲν γὰρ Θεόφημος, αὐτίκα μάλα ἐνθυμούμενος τὴν καταδίκην καὶ τιμωρεῖσθαι
βουλόμενος, ἔλαχέ μοι δίκην αἰκείας, φάσκων ἐμὲ ἄρξαι τῶν πληγῶν τῶν ἐπὶ⁵
τῇ θύρᾳ. ἐγὼ δ' ἡσύχαζον, οὐ φοβούμενος^τ μὴ καταδικάσειαν ἐμοῦ οἱ δικασταί.
ἵκιστα γὰρ ἡγούμην ἔξελεγχθῆσθαι, ἀναίτιος ὢν, ὁ δὲ Θεόφημος, ψευδεῖς
παρασχόμενος μάρτυρας, Εὔεργον τόν τε ἀδελφὸν καὶ Μνησίβουλον τὸν κηδεστήν,
καὶ ὑποσχόμενος παραδώσειν τὸ σῶμα τῆς ἀνθρώπου τῆς ἐπὶ τῇ θύρᾳ ἐστηκυίας
(οὐ οὐ πεποίηκε), ἔξηπάτησε τοὺς δικαστάς, οἱ ὑπὲρ Θεοφήμου ἐπείσθησαν τὴν
ψῆφον θέσθαι. ἐγώ οὖν οὕτω ζημιώθεις, οὐ πολλαῖς ἡμέραις ὕστερον προσελθὼν
Θεοφήμω ἐκέλευον ἐπὶ τὴν τράπεζαν ἀκολουθοῦντα κομίζεσθαι τὴν καταδίκην. ὁ δὲ
Θεόφημος, ἀντὶ τοῦ καταδίκην ἀπολαβεῖν, ἥλθεν ἐπὶ τὸ χωρίον μου. 10

Vocabulary for Section Sixteen H**Grammar for 16H**

- φοβοῦμαι μή + optative

αἰκεῖ-α, ἡ assault (1b)	Μνησίβουλ-ος, ὁ Mnesiboulos	ἐνθῦμεομαι take to heart, be angry at
ἀκολουθέ-ω follow	(2a) (<i>Theophrēmos'</i> cousin)	ήκιστα least of all, no, not
ἀναίτιος –ον	τράπεζ-α, ἡ bank (1c)	καταδίκη, ἡ fine (1a)
innocent	ὑπισχνέ-ομαι (ὑποσχ-) promise	μάλα very, quite, virtually (cf. μᾶλλον, μάλιστα)
ἀντί (+ gen.) instead of	(to) (+ fut. inf.)	ὑπισχνέομαι (ὑποσχ-) promise (to) (+fut. inf.)
ἀπολαμβάνω (ἀπολαβ-) take	φοβέ-ομαι μή fear that/lest	φοβέομαι μή fear that/lest (+ opt.)
αὐτίκα at once, directly	(+ opt.)	
ἐνθυμέ-ομαι take to heart		
ήκιστα least of all, not		
καταδίκη, ἡ fine (1a)		
κηδεστής, ὁ cousin (1d)		
μάλα very, quite, very		

Vocabulary to be learnt

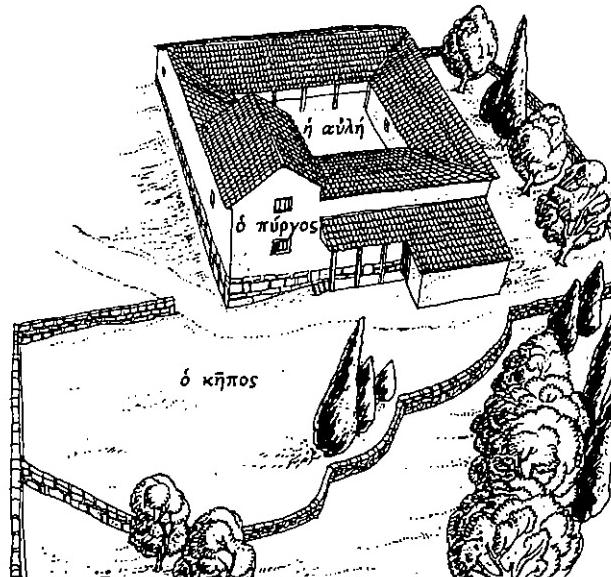
ἀναίτιος ον innocent
ἀντί (+gen.) instead of, for
ἀπολαμβάνω (ἀπολαβ-) take

Section Seventeen A–E: Private justice: trouble down at the farm

Introduction

Aristarkhos has thus had the tables turned on him by Theophemos. Thanks to false evidence, Theophemos managed to convince the dikasts that Aristarkhos had been responsible for the fight at the house, and has landed him with a substantial fine to pay. Aristarkhos needed time, but set a date for payment. Theophemos refused to wait, but took his own measures to collect the fine.

In *World of Athens*: houses 5.28–9; farming 2.13–17, 5.51–2; sheep 2.16; slavery 5.61ff.; female seclusion 5.25ff.



Reconstruction of a country house in Attica

A

Theophemos and his cronies swoop on Aristarkhos' farm.

οὐδὲν Θεόφημος οὐκ εἶασέ με ἔκτεισαι τὰ χρήματα. οὐ γάρ ἔμεινε ἔως τὰ χρήματα παρέχοιμι, ἀλλ' ἐλθών μου τὰ πρόβατα λαμβάνει, πεντήκοντα μαλακά, ποιμανόμενα ὑπὸ τοῦ ποιμένος. πρὶν οὖν με εἰδέναι τὰ γεγενημένα, λαμβάνεται ὑπὸ Θεοφήμου οὐ μόνον τὰ πρόβατα ἀλλὰ καὶ πάντα τὰ ἀκόλουθα τῆς ποίμνης καὶ ὁ ποιμὴν μετ' αὐτῶν, ἔπειτα καὶ παῖς διάκονος, ἀποφέρων ὑδρίαν χαλκῆν, παρὰ φίλου τινὸς ἡτημένην, πολλοῦ ἀξίαν. τούτων δὲ πάντων ληφθέντων, ἔπεισελθόντες



ὑδρία χαλκῆ

Vocabulary for Section Seventeen A

Grammar for 17A

- ἔως + optative 'until such time as'
- (ἀφ)ἴημι

ἀκόλουθ-ος -ον accompanying
(+dat.)

ἀποφέρ-ω carry back, return
διάκον-ος, ὁ servant (2a)
ἐκτίν-ω (ἐκτεισ-) pay

ἐπεισέρχ-ομαι (ἐπεισελθ-) invade
ἔως (+opt.) until

μαλακ-ός -ή -όν soft-fleeced
πεντήκοντα fifty
ποιμαίν-ω tend

ποιμήν (ποιμεν-), ὁ shepherd (3a)
ποιμ-η, ἡ flock of sheep (1a)

πρόβατ-ον, τό sheep (2b)
ὑδρί-α, ἡ hydria, large vessel (1b)
χαλκ-οῦς -ή -οῦν bronze

ό Θεόφημος καὶ Εὔεργος εἰς τὸ χωρίον (γεωργῶ δὲ πρὸς τῷ ἵπποδρόμῳ, καὶ οἰκῶ ἐνταῦθα ἐκ μειρακίου), πρῶτον μὲν ἐπὶ τοὺς οἰκέτας ἥξαν, ἐπεὶ δὲ οἱ οἰκέται οὐκ ἔμειναν ἔως ἄλοιεν ἀλλ’ ἔφθασαν διαφυγόντες, ἐλθόντες πρὸς τὴν οἰκίαν ἔξεβαλον τὴν θύραν τὴν εἰς τὸν κῆπον φέρουσαν. ἐκβληθείσης δὲ τῆς θύρας, εἰσελθόντες ἐπὶ τὴν γυναικά μου καὶ τὰ παιδία, ἔξεφόρησαν πάντα τὰ σκεύη, ὅσα ἔτι ὑπόλοιπά μοι ἦν ἐν τῇ οἰκίᾳ, καὶ ὡχοντο λαβόντες ἀ βούλοιντο.

πρὸς δὲ τούτοις, πρὶν αὐτοὺς εἰσελθεῖν εἰς τὴν οἰκίαν, ἔτυχεν ἡ γυνή μου μετὰ τῶν παιδίων ἀριστῶσα ἐν τῇ αὐλῇ, καὶ μετ’ αὐτῆς τίθη τις ἐμὴ γενομένη πρεσβύτερα, ἄνθρωπος εὔνους καὶ πιστὴ καὶ ἐλευθέρα ἀφειμένη (ἀφῆκε γάρ αὐτὴν ὁ πατὴρ ὁ ἐμός, ἐπειδὴ δὲ ἀφείθη ἐλευθέρα ύπὸ τοῦ πατρὸς τοῦ ἐμοῦ, συνώκησεν ἄνδρι. ἀποθανόντος δὲ τοῦ ἀνδρός, ὡς αὐτὴ γραῦς ἦν καὶ οὐδεὶς ἔτρεφεν αὐτήν, ἐπανῆλθεν ὡς ἐμέ. ἀναγκαῖον οὖν ἦν μοι τρέφειν αὐτήν, τίθην γενομένην.) ἀριστώντων δ’ αὐτῶν ἐν τῇ αὐλῇ, ὅρμῶνται οὗτοι καὶ καταλαμβάνουσιν αὐτὰς καὶ ἥρπαζον τὰ σκεύη. τῶν δὲ σκευῶν ὑπ’ αὐτῶν ἀρπαζομένων, αἱ ἄλλαι θεράπαιναι (ἐν γάρ τῷ πύργῳ ἦσαν, οὕπερ διατῶνται), ὡς ἥκουσαν κραυγῆς καὶ βοῆς, οὐκ ἐπέσχον ἔως εἰσέλθοιεν ἐκεῖνοι ἀλλὰ κλείουσι τὸν πύργον πρὶν αὐτοὺς ὅρμασθαι.

ἀναγκαῖ-ος -α -ον necessary

ἀριστά-ω have breakfast

ἄρπαζ-ω seize, plunder

ἄσσ-ω dart, dash

αὐλ-ή, ἡ courtyard (1a)

ἀφείθη she was let go (aor. pass. of ἀφίημι)

ἀφειμένη let go, released (perf. pass. of ἀφίημι)

ἀφῆκε (he) let go (aor. of ἀφίημι)

γεωργέ-ω farm

διαιτά-ομαι live

διαφεύγ-ω (διαφυγ-) get away from

ἐκβάλλ-ω (ἐκβαλ-) break open

ἐκφορέ-ω carry off

ἥξαν see ἄσσω

θεράπαιν-α, ἡ servant (1c)

ἵπποδρομ-ος, ὁ race-course, downs (2a)

κῆπ-ος, ὁ garden (2a)

κλεί-ω close

κραυγ-ή, ἡ shouting, tumult (1a)
μειράκι-ον, τό youth (2b)

ἐκ μειρακίου from a young boy
οἴχ-ομαι be off, be gone

ὅρμά-ομαι charge

οὖπερ where

πιστ-ός -ή -όν trustworthy, reliable

πρεσβύτερ-ος -α -ον older, rather old

πρός (+dat.) near; in addition to

πύργ-ος, ὁ tower (2a)
τίτθ-η, ἡ nurse (1a)

ὑπόλοιπ-ος -ον remaining, left over

φέρ-ω lead

Vocabulary to be learnt

ἀναγκαῖος ἢ on necessary

ἀποφέρω (ἀπενεγκ-) carry back

αὐλή, ἡ courtyard (1a)

ἀφίημι (ἀφε-) release, let go

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διαφεύγω (διαφυγ-) get away, flee

ἐκβάλλω (ἐκβαλ-) break open; throw out

ἐπεισέρχομαι (ἐπεισελθ-) attack

ἔως (+opt.) until

θεράπαινα, ἡ maid-servant (1c)

κλείω close, shut

ὅρμασμαι charge, set off, make a move

οὖπερ where

πιστός ἢ ὁν faithful, trustworthy, reliable

ποιμήν (ποιμεν-) ὁ shepherd (3a)

πρεσβύτερος ἢ ὁν older, rather old

πρός (+dat.) near; in addition to

φέρω (ἐνεγκ-) lead

χαλκοῦς ἢ οὖν bronze (χάλκε-ος)

B

Despite the intervention of Aristarkhos' wife, the plundering continues, and the old maidservant is badly beaten up. Aristarkhos' neighbours witness the scene.

In *World of Athens*: female rights in the home 5.23–4; the *kurios* 5.11.

ἐνταῦθα μὲν οὖν οὐκ εἰσῆλθον ἐκεῖνοι, τὰ δὲ ἐκ τῆς ἄλλης οἰκίας σκεύη ἔξεφερον.

ἀπειπε δέ τοι ἡ γυνή, λέγουσα ὅτι αὐτῆς εἴη τὰ σκεύη, ἐν τῇ προικὶ τετιμημένα, καὶ ὅτι ἔχετε τὰ πρόβατα πεντήκοντα καὶ τὸν παῖδα καὶ τὸν ποιμένα, ὃ ἄξια ἔστι τῆς καταδίκης. (ἀπήγγειλε γάρ τις τῶν γειτόνων, κόψας τὴν θύραν.) καὶ δή καὶ τὸ ἀργύριον ὑμῖν κεῖται ἐπὶ τῇ τραπέζῃ. (ἡκηκόει γάρ ἐμοῦ.) μὴ οὖν λάβητε τὰ λοιπά σκεύη, πρὶν ἐπανελθεῖν τὸν ἄνδρα τὸ τίμημα ἔχοντα, ἄλλως τε καὶ ἔχοντες ἄξια τῆς καταδίκης.

5



ἐκφορεῖ τὰ σκεύη

Vocabulary for Section Seventeen B

Grammar for 17B

- ἔως + indicative 'while, until'
- πρὶν ἄν + subjunctive and πρὶν + optative 'until'
- διατίθημι, διάκειμαι

ἄλλως τε καὶ especially

ἀπαγγέλλ-ω announce, report

ἀπαγορεύ-ω (ἀπενεγκ-) forbid

ἀπειπε see ἀπαγορεύ-ω

ἡκηκόει plur. of ἀκούω (3rd s.)

κεῖ-μαι lie

λοιπ-ός -ή -όν left,

remaining

πεντήκοντα fifty

τιμά-ω value, reckon

τράπεζ-α, ἡ bank (1c)

ἀλλὰ καίπερ ταῦτα λεγούσης τῆς γυναικός, οὐ παύονται πρὶν ἄν λάβωσι πάνυ πολλά. ἡ δὲ τίτηθ, ἐπειδὴ εἶδεν αὐτοὺς ἔνδον ὅντας, λαβοῦσσα τὸ κυμβίον παρακείμενον αὐτῇ, ἐξ οὗ ἔπινεν, ἐνετίθετο εἰς τὸν κόλπον, ἵνα μὴ οὗτοι λάβοιεν. Θεόφημος δὲ καὶ Εὔεργος, ὁ ἀδελφὸς αὐτοῦ, κατιδόντες αὐτήν, ἀφείλοντο καὶ οὕτω διέθεσαν τὴν γραῦν ὥστε ὑφαιμοῖ μὲν ἐγένοντο οἱ βραχίονες καὶ οἱ καρποὶ τῶν χειρῶν αὐτῆς, ἀποστρεφομένης ὑπ' αὐτῶν καὶ ἐλκομένης. καὶ δὴ ἀμυχάς εἶχεν ἐν τῷ τραχήλῳ, ἀγχομένη ὑπὸ τούτων, πελιὸν δὲ ἐγένετο τὸ στῆθος, οὔτω δὲ πονηροὶ ἦσαν ὥστε οὐκ ἐπαύσαντο ἄγχοντες καὶ τύπτοντες τὴν γραῦν, πρὶν πέσοι μὲν αὐτὴν πρὸς τὴν γῆν, ἐκεῖνοι δὲ ἀφέλοιντο τὸ κυμβίον ἐκ τοῦ κόλπου αὐτῆς.

ἀκούοντες δ' οἱ τῶν γειτόνων θεράποντες τῆς τε κραυγῆς καὶ βοῆς, εἰδόν τὴν οἰκίαν τὴν ἐμὴν ὑπ' αὐτῶν πορθουμένην. οἱ μὲν οὖν ἀπὸ τῶν τεγῶν τῶν ἔσαυτῶν ἐκάλουν τοὺς παριόντας, οἱ δέ, εἰς τὴν ἐτέραν ὁδὸν ἐλθόντες καὶ ιδόντες τὸν Ἀγνόφιλον παριόντα, ἐκέλευνον αὐτὸν παραγενέσθαι. προσελθὼν δ' ὁ Ἀγνόφιλος, προσκληθεὶς ὑπὸ τοῦ Ἀνθεμίωνος, ὃς ἐστί μοι γείτων, εἰς μὲν τὴν οἰκίαν οὐκ εἰσῆλθεν (οὐ γάρ παρῆν ὁ τῆς οἰκίας κύριος παρόντος δὲ τοῦ κυρίου, εἰσῆλθεν ἄν), ἐν δὲ τῷ χωρίῳ ὧν τῷ τοῦ Ἀνθεμίωνος, ἐώρα τά τε σκεύη ἐκφερόμενα καὶ Εὔεργον καὶ Θεόφημον ἔξιόντας ἐκ τῆς ἐμῆς οἰκίας, οὐ μόνον τοίνυν λαβόντες μου τὰ σκεύη ὤχοντα, ἀλλὰ καὶ τὸν υἱὸν ἥγον ὡς οἰκέτην ὅντα, ἔως Ἐρμογένης, τῶν γειτόνων τις, ἀπαντήσας αὐτοῖς, εἶπεν ὅτι υἱός μου εἴη.

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Ἀγνόφιλ-ος, ὁ Hagnophilos (2a) (<i>a friend of Aristarkhos</i>)	οἴχ-ομαι <i>go, depart</i>	διατίθημι (<i>διαθε-</i>) <i>dispose, put X in Y (adv.) state</i>
ἄγχ-ω <i>throttle, strangle</i>	παραγίγν-ομαι (<i>παραγεν-</i>) <i>be present, turn up</i>	ἐντίθημι (<i>ἐνθε-</i>) <i>place in, put in</i>
ἀμυχ-ή, ἡ <i>scratching, tearing</i> (1a)	παράκει-μαι <i>lie beside (+dat.)</i>	θεράπων (<i>θεραποντ-</i>), ὁ <i>servant</i> (3a)
Ἀνθεμίων (<i>Ἀνθεμιων-</i>), ὁ Anthemion (3a) (<i>a neighbour of Aristarkhos</i>)	παριόντας part. of παρέρχομαι, pass by	κείμαι <i>lie, be placed, be made</i>
ἀπαντά-ω <i>meet (+dat.)</i>	πελι-ός -ά -όν <i>bruised</i>	λοιπός ἡ ὃν <i>left, remaining</i>
ἀποστρέψ-ω <i>twist back</i>	πίν-ω (<i>πι-</i>) <i>drink</i>	οἴχομαι <i>be off, depart</i>
βραχίων (<i>βραχιον-</i>), ὁ <i>arm</i> (3a)	πορθέ-ω <i>ransack</i>	παραγίγνομαι (<i>παραγεν-</i>) <i>be present, turn up at (+dat.)</i>
διατίθη-μι (<i>διαθε-</i>) <i>dispose</i>	πριν ἄν (<i>+subj.</i>) <i>until</i>	παράκειμαι <i>lie beside, be placed beside (+dat.)</i>
ἔλκ-ω <i>drag</i>	πριν (+opt.) <i>until</i>	πεντήκοντα <i>fifty</i>
ἐντίθη-μι (<i>ἐνθε-</i>) <i>insert, put in</i>	πρόβατ-ον, τό <i>sheep (2b)</i>	πίνω (<i>πι-</i>) <i>drink</i>
Ἐρμογέν-ης, ὁ Hermogenes (3d)	προσκαλέ-ω <i>summon (aor. part. pass. προσκληθείς)</i>	πριν ἄν (<i>+subj.</i>) <i>until</i>
ἐώρα <i>impf. of ὄράω</i> (3rd s.)	στήθ-ος, τό <i>chest (3c)</i>	πριν (+opt.) <i>until</i>
ἔως (+ind.) <i>until</i>	τέγ-ος, τό <i>roof (3c)</i>	πρόβατον, τό <i>sheep (2b)</i>
Θεράπων (<i>θεραποντ-</i>), ὁ <i>servant</i> (3a)	τίτθ-η, ἡ <i>nurse (1a)</i>	προσκαλέω <i>summon, call (aor. part. pass. προσκληθείς)</i>
καρπ-ός, ὁ <i>wrist (2a)</i>	τίμάω <i>value, reckon; honour</i>	τάπαγγελλω (<i>ἀπαγγειλα-</i>)
κόλπ-ος, ὁ <i>bosom, lap (2a)</i>	τίτθη, ἡ <i>nurse (1a)</i>	ἀπαγγείλω <i>announce, report</i>
κραυγ-ή, ἡ <i>shout, cry (1a)</i>	τράπεζα, ἡ <i>bank; table (1c)</i>	ἀπαγορεύω (<i>ἀπειπ-</i>) <i>forbid</i>
κυμβ-ον, τό <i>cup (2b)</i>		
	Vocabulary to be learnt	
	ἀπαγγέλλω (<i>ἀπαγγειλα-</i>)	
	ἀπαγγείλω <i>announce, report</i>	
	ἀπαγορεύω (<i>ἀπειπ-</i>) <i>forbid</i>	

C

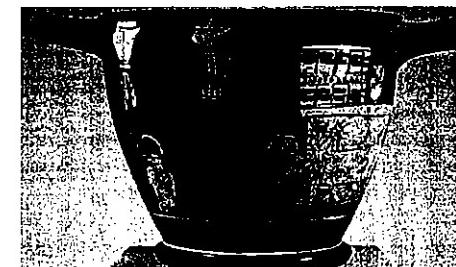
Aristarkhos is informed of what has happened, and orders Theopheimos to appear at the bank next day, to receive payment of the fine. Euergos makes a second swoop on the farm.

In *World of Athens*: doctors 5.72–7, 8.12.

ἐπειδὴ τοίνυν μοι ἀπηγγέλθη εἰς Πειραιᾶ τὰ γεγενημένα ὑπὸ τῶν γειτόνων, ἐλθὼν εἰς ἄγρόν, τούτους μὲν οὐκέτι καταλαβεῖν ἐδυνήθην (οὐ γὰρ ἀφικόμην πρὶν ἀπῆλθον), ίδων δὲ πάντα τὰ ἐκ τῆς ψυχῆς κινδυνεύειν, καὶ ἀκούων τῆς γυναικὸς τὰ γενόμενα, σφόδρα ὠργίσθην καὶ προσῆλθον τῷ Θεοφήμῳ τῇ ὑστεραίᾳ ἔωθεν ἐν τῇ πόλει, μάρτυρας ἔχων. ἐκέλευον δ' αὐτὸν πρῶτον μὲν τὴν καταδίκην ἀπολαμβάνειν καὶ ἀκολουθεῖν ἐπὶ τὴν τράπεζαν, ἐπειτα τὴν γραῦν θεραπεύειν ἢν συνέκοψαν καὶ ιατρὸν εἰσάγειν ὃν βούλοιντο. ταῦτα δέ μου λέγοντος καὶ διαμαρτυρομένου, ὠργίσθη καὶ κακά με πολλὰ εἶπεν ὁ Θεόφημος. ἐπειτα δ' ὁ μὲν Θεόφημος ἡκολούθει μόλις,

5

10



τὰ σκεύη

διατριβὰς ἐμποιῶν καὶ φάσκων βούλεσθαι καὶ αὐτὸς παραλαβεῖν μάρτυρας. ὁ δ'

Vocabulary for Section Seventeen C

Grammar for 17C

- ὥστε clauses 'so as to, so that' + indicative and infinitive
- Numerals

ἀκολουθέ-ω <i>follow, accompany</i>	Ιατρ-ός, ὁ <i>doctor (2a)</i>	συγκόπτ-ω <i>beat up (aor. pass. συνεκόπην)</i>
διαμαρτύρ-ομαι <i>beg earnestly</i>	κακά . . . πολλὰ λέγω <i>curse vehemently</i>	σφόδρα <i>very much, exceedingly</i>
διατριβ-ή, ἡ <i>delay (1a)</i>	κινδυνεύ-ω <i>be in danger, run a risk</i>	ὑστεραῖ-ος -α -ον <i>next, of next day</i>
ἐδυνήθην <i>aor. of δύναμαι</i>	ἔμποιε-ω <i>engender, cause</i>	ψυχ-ή, ἡ <i>life, soul (1a)</i>
ἔωθεν <i>at dawn</i>	μόλις <i>scarcely, reluctantly</i>	

Εὔεργος οὐτοσὶ εὐθὺς ἐκ τῆς πόλεως μεθ' ἑτέρων ὄμοιών αὐτῷ ἥλθεν εἰς ἀγρὸν τὸν ἔμον. τὰ δ' ὑπόλοιπα σκεύη, εἴ τινα τῇ προτεραιάᾳ ἐν τῷ πύργῳ ἦν καὶ οὐκ ἔτυχεν ἔξω σῦντα, κατηνέχθη ὑπ' ἐμοῦ διὰ τὴν χρείαν. ἐκβαλὼν δὲ τὴν θύραν ὁ Εὔεργος (ἥνπερ καὶ τῇ προτεραιᾳ ἔξεβαλον), ψχετό μου λαβών τὰ σκεύη.

ἐν δὲ τούτῳ, ἐκτίνοντός μου τὸ ἀργύριον τῷ Θεοφήμῳ, χιλίας τριακοσίας δέκα 15 τρεῖς δραχμᾶς δύ' ὀβολούς, πολλῶν παρόντων μαρτύρων, καὶ ἀπαιτοῦντος τὰ τε πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη τὰ ἡρπασμένα ὑπ' αὐτοῦ, Θεόφημος οὐκ ἔφη ἀποδώσειν μοι. ταῦτα δ' ἀποκρινομένου αὐτοῦ, μάρτυρας μὲν ἐποιησάμην τῆς ἀποκρίσεως τοὺς παρόντας, τὴν δὲ δίκην ἔξετεισα. οὐ γὰρ ἥδη Εὔεργον εἰσεληλυθότα μου εἰς τὴν οἰκίαν ταύτῃ τῇ ἡμέρᾳ, ἀλλ' αὐτίκα τὴν δίκην ἔξετεισα. 20 ἀλλ' οὐτως ἐπλεονέκτει ὁ Θεόφημος ὥστε λαβεῖν τὴν δίκην καὶ ἔχειν τὰ πρόβατα καὶ τὰ ἀνδράποδα καὶ τὰ σκεύη, καὶ αὐτίκα ἐκτετεισμένης τῆς δίκης ἄγγελος ἥλθε μοι, λιθοκόπος τις, τὸ πλησίον μνῆμα ἐργαζόμενος, λέγων ὅτι πάλιν οἴχοιτο Εὔεργος, τὰ ὑπόλοιπα σκεύη ἐκφορήσας ἐκ τῆς οἰκίας.

ἄγγελος, ὁ messenger (2a)
ἀνδράποδος, τό slave (2b)

ἀπόκρισις, ἡ reply (3e)
ἀρπάζω seize, plunder

αὐτίκα at once

δέκα ten

δίκη, ἡ fine (1a)

ἐκτίνω (έκτεισ-) pay

ἐκφορέω carry off

καταφέρω carry down

κατηνέχθη aor. pass. of
καταφέρω

λιθοκόπος, ὁ stone-mason (2a)

μνῆμα (μνηματ-), τό memorial,
monument (3b)

ὄβολός, ὁ obol (2a) (*one-sixtieth
of a drachma*)

πλεονεκτέω be greedy

πλησίος -α -ov near by

προτεραιός -α -ov previous, of
previous day

τῇ προτεραιάᾳ on the previous
day

πύργος, ὁ tower (2a)
τριακόσιοι -αι -α three hundred

ὑπόλοιπος -ον remaining, left
τῇ ὑστεραίᾳ on the next day

χιλίοι -αι -α thousand
χρεία, ἡ need, necessity (2b)

Vocabulary to be learnt

ἄγγελος, ὁ messenger (2a)
ἀκολουθέω follow, accompany

ἀπόκρισις, ἡ reply, answer (3e)
ἀρπάζω seize, plunder; snatch

δέκα ten
διατριβή, ἡ delay; pastime;
discussion; way of life (1a)

Grave monuments

Grave reliefs were made in their thousands for the great cemeteries of Athens itself, the Peiraeus, and the demes of Attica. Imposing funerary enclosures dominated several of the roads into Athens, the road from the sanctuary to the settlement and fort at Rhamnous, and no doubt elsewhere. Although many reliefs are conservative in their iconography, there is a tendency over time for the more elaborate monuments to show ever higher relief and larger groups of figures ... high relief was connected with grand monuments, and the greater Athenian tolerance of individual display can be measured both in the way in which some *stelai* 'heroise' the individual dead person and in the sheer scale of some monuments. (*World of Athens*, 8.102)

D

Despite medical treatment, the old servant dies. Aristarkhos goes to the Exegetai to see what action he can take in revenge, but meets with an unsatisfactory response.

In *World of Athens: exegetai* 3.33; purification 3.33; family and murder 6.42.

τί οὖν ἔδει με ποιεῖν, ὃ 'Απολλόδωρε, καὶ ποῖ τρέπεοθαι, ἐκπεφορημένων μὲν τῶν σκευῶν, τῆς δὲ γραδὸς περὶ ψυχῆς κινδυνευούσης, ἐκτετεισμένης δὲ τῆς καταδίκης; ἀλλ' οὖν, εἴ μή τι ἄλλο, ἐπῆγγειλα τὸν Θεόφημον θεραπεύειν τὴν ἀνθρωπὸν ἥ συνεκόπη καὶ ιατρὸν εἰσάγειν ὃν βούλοιτο. ἐπειδὴ οὐνέρθουλήθη Θεόφημος οὐδ' ἔδυνήθη ἐγὼ πεῖσαι αὐτόν, εἰσήγαγον ιατρὸν φοιλάτην. χθὲς δέ, 10 ἔκτη οὔσῃ ἡμέρᾳ ὑστερον ἥ οὗτοι ὠρμήθησαν εἰς τὴν οἰκίαν, ἐτελεύτησεν ἥ τίθη. ἐγὼ οὖν αὐτίκα μὲν ὠργίσθην, πρῷ δ' ἥλθον (ώς εἰρηκα) ὡς τοὺς ἔξηγητάς, ἵνα εἰδείην ὃ τι ποιητέον περὶ τούτων, καὶ διηγησάμην αὐτοῖς ἀπαντα τὰ γενόμενα, τό τε ὄρμηθηναι αὐτοὺς εἰς τὸ χωρίον καὶ εἰς τοῦτο ἀσελγείας ἐλθεῖν, ὥστε μὴ αἰσχυνθῆναι ἐπὶ τὴν γυναῖκα καὶ τὰ παιδία αἰσελθεῖν, καὶ τὴν γραῦν συγκόψαι, κυμβίους ἔνεκα, καὶ τὰ σκεύη ἐκφορῆσαι. πρὸς δὲ τούτοις, ἐμνήσθην τὴν εὔνοιαν τῆς ἀνθρώπου καὶ ὡς διά τὸ μή ἀφεῖναι τὸ κυμβίον τελευτήσειν.

ἀκούσαντες δέ μου οἱ ἔξηγηται ταῦτα, τάδε παρήνεσαν 'ἔπειδὴ αὐτὸς μὲν οὐ παρεγένουν, ἥ δὲ γυνὴ καὶ τὰ παιδία, ἄλλοι δέ σοι μάρτυρες οὐκ ἐφάνησαν, εύλαβήθητι μή προαγορεύης μηδενὶ ὄνομαστί, μηδὲ πρὸς τὸν βασιλέα δίκην φόνου λάχης. οὐ γάρ ἔστιν ἐν γένει σοι ἡ ἀνθρωπος, οὐδὲ θεράπαινα, ἔξ ὧν σὺ λέγεις. ἀλλ' ὑπὲρ σεαυτοῦ καὶ τῆς οἰκίας ἀφοσιωσάμενος, ὡς ράστα τὴν συμφορὰν φέρε, ἄλλῃ δέ, εἴ πῃ βούλει, τιμωροῦ.' 15

Vocabulary for Section Seventeen D

Grammar for 17D

- Aorist passive imperatives
- Root aorist imperatives
- Middle verbs which take passive forms in the aorist

αἰσχυνθῆναι aor. inf. of αἰσχύνομαι	εἰς τοῦτο (X, gen.) ἔρχομαι reach such a pitch of ...	εὐλαβήθητι aor. imper. s. of εὐλαβέομαι
ἄλλῃ in some other way	ἔμνήσθην aor. of μιμνήσκομαι ἐν γένει σοι related to you	ἐφάνησαν aor. of φαίνομαι ιατρός, ὁ doctor (2a)
ἀσέλγει-α, ἡ disreputable behaviour (1b)	ἔξηγητ-ής, ὁ Adviser (1d)	κυμβί-ον, τό cup (2b)
αὐτίκα at once	ἔκτ-ος -η -ov sixth	μιμνήσκ-ομαι remember
ἀφοσιό-ομαι purify oneself	ἔπαγγέλ-ω (ἐπαγγειλ-) order	ὄνομαστί by name
ἐβουλήθη aor. of βούλομαι	ἔτ-ος, τό year (3c)	όρμηθῆναι aor. of ὄρμάομαι
ἔδυνήθη aor. of δύναμαι	εὐλαβέ-ομαι μή take care not to (+subj.)	παραινέ-ω advise
εἰ μή τι ἄλλο if nothing else		πῃ in any way

προαγορεύ-ω make a public denunciation against (+dat.)
 πρῶ early
 ῥάστα most easily (sup. adv. of ῥᾶδιος)
 τελευτά-ω die
 φέρ-ω (ἐνεγκ-) bear, endure
 φόν-ος, ὁ murder (2a)
 χθές yesterday

ώρμήθησαν aor. of δρμάσματι
Vocabulary to be learnt
 αὐτίκα at once
 ἐπαγγέλλω (ἐπαγγειλα-) order
 ἔτος, τό year (3c)
 ἰατρός, ὁ doctor (2a)

μιμηνήσκομαι (μνησθ-) remember; mention
 ῥάστος η on very easy
 τελευτά die, end, finish
 φέρω (ἐνεγκ-) carry; bear, endure; lead
 φόνος, ὁ murder (2a)
 χθές yesterday

E

Apollodoros agrees to help Aristarkhos in any way he can.

In *World of Athens*: friends and enemies 4.2–4, 14–16; climate 2.5–6.

- AP. εἶεν. ἔχεις τὸ πρᾶγμα, τί^ī οὖν ἱποήσω; ποῖ^ī τράπωμαι; τί^ī γένωμαι; οὐ γάρ οἶδα ὅ τι^ī χρῶμαι ἔμαυτῷ. οὐ γάρ δὴπου οὕτως ἀνόρτος γ' ἄν εἴην ὡστε τολμῆσαι ψεύσασθαι πρὸς τοὺς δικαστάς, οὐδὲ ἂν εἰ εὑδείνην ὅτι αἱρήσοιμι τοὺς ἔχθρους ἀδικήσαντας. οὐ γάρ οὕτω τούτους μισῶ ὡς ἔμαυτὸν φιλῶ. ὅρα οὖν τί^ī δρῶμεν. 5
- AP. σκοπῶμεν κοινῇ, ὃ γαθέ, καὶ μὴ φοβηθῆς μὴ οὐ συμπροθυμῶμαί σοι. καὶ γάρ δεινὸν ἄν εἴη ἀνδρὶ φίλῳ τοῦτῷ γε, τὸ μὴ ἐθέλειν συμπροθυμεῖσθαι τοῖς φίλοις ὅπως τιμωρήσονται τοὺς ἔχθρους. ὡστε δεῖ με μάλιστα πάντων βοηθῆσαί σοι ἐν ἀπορίᾳ ὄντι. 10
- AP. καὶ χάριν εἴσομαι σοι, ὃ βέλτιστε, συμπροθυμηθέντι.
 AP. ἀλλὰ ὑστερὸν ποιῶμεθα ταῦτα καὶ ἀναλάβωμεν τὸν λόγον. θει γάρ, καὶ οὐ κυνὶ μὰ τοὺς θεοὺς νυνὶ πλανητέον. σὺ δέ μοι οὔτωσί ποίησον. αὔριον ἔωθεν ἀφικοῦ οἴκαδε καὶ μὴ ἄλλως ποιήσῃς, ἵνα βουλευσώμεθα περὶ αὐτῶν τούτων. 15
- AP. ἐμοὶ ἀρέσκει ἂ σὺ λέγεις, ὃ Ἀπολλόδωρε, καὶ δύολογῶ ὡς οὐ ποιητέον οὐδὲν πρὶν ἄν μετὰ σοῦ συμβουλεύωμαι. ἦξω οὖν παρὰ σὲ αὔριον, ἐὰν θεὸς ἐθέλῃ.
 AP. πράττωμεν ταῦτα. ξώμεν οὖν.

Vocabulary for Section Seventeen E**Grammar for 17E**

- Deliberative subjunctives
- χράομαι
- Correlatives

ἄλλως otherwise

ἀνόρτη-ος -ον foolish

βουλεύ-ομαι discuss

ἔωθεν daybreak

κοινῇ together, in common

ὅτι χρῶμαι ἔμαυτῷ; what I am to do with myself?

πλανά-ομαι wander, roam about
 ποῖ τράπωμαι; where am I to turn?

συμβουλεύ-ομαι discuss with (+dat.)

συμπροθυμέ-ομαι share enthusiasm of (+dat.)

τί γένωμαι; what will become of me?

τί δρῶμεν; what are we to do?

τί ποιήσω; what am I to do?

ὄντι it is raining

Vocabulary to be learnt

ἄλλως otherwise; in vain

ἀνόρτος ον foolish

βουλεύομαι discuss, take advice

συμβουλεύομαι discuss with (+dat.)

συμπροθυμέομαι share enthusiasm of (+dat.)

Section Eighteen A–E: How Zeus gave justice to men

Introduction

Whether Aristarkhos was telling the truth or not (and it was probably six of one and half a dozen of the other), the fact was that the actual working of justice could be a slow, messy and unsatisfactory business – slow because of the variety of claims and counter-claims that could be lodged, messy because it was always up to individuals to bring cases, gather evidence, present the case and enforce the verdict, and unsatisfactory because the scanty rules of legal process made dikasts liable to be swayed by purely emotional or personal appeals. Nevertheless, there is no denying that the law was an intensely *personal* concern for a Greek (far more, perhaps, than it is for us with our batteries of solicitors, policemen, barristers and judges) and that the Greeks regarded the laws, by means of which justice was upheld, as the absolute heart and soul of the πόλις. Indeed, Greek citizens actually *made* the laws by their vote in the ἐκκλησία; and, as we have seen, thousands of citizens could be daily involved in the process of law as dikasts. The word νόμος also had much deeper associations for a Greek than ‘law’ does for us, because it meant much more than statutory law: it meant also ‘custom’, ‘convention’, the collected wisdom of the past, the ‘accepted inheritance which formed the permanent background of [a Greek’s] life’ (Dodds).

The following passage is taken from Plato’s dialogue *Protagoras*. Socrates has asked Protagoras, the great sophist and thinker, whether it is possible to teach people to be good citizens, a skill that Protagoras himself claimed to teach. Socrates suggests that it is not, for experts are called to advise on subjects that can be taught, like carpentry and ship-building, but on questions of e.g. state policy everyone in the ἐκκλησία has a say – as if expertise on that topic did not exist. Protagoras, with the agreement of his listeners, elects to answer with a μῦθος (myth? story? parable?), which describes the creation of the world and



ὁ Προμηθεύς

the implantation in man of δίκη and αἰδώς (i.e. a sense of right and a moral awareness of others and of their response to one’s actions.).

In *World of Athens: nomos-physis* 8.32, 9.7; sophists and civilisation 8.29; myth 3.7–12; speculation 8.7–8.

Note

This text (Plato, *Protagoras* 320D–323A) is unadapted.

There is a very good translation with notes by CCW Taylor, *Plato Protagoras* (Clarendon Plato Series, Oxford 1976).

A

The Creation story, and how Epimetheus, Prometheus' brother, distributed various characteristics and capacities amongst the animals.

ἥν γάρ ποτε χρόνος ὅτε θεοὶ μὲν ἥσαν, θνητὰ δὲ γένη οὐκ ἦν. ἐπειδὴ δὲ καὶ τούτοις χρόνος ἦλθεν εἰμαρμένος γενέσεως, τυποῦσιν αὐτὰ θεοὶ γῆς ἔνδον, ἐκ γῆς καὶ πυρὸς μείζαντες καὶ τῶν ὄσα πυρὶ καὶ γῆ κεράννυνται. ἐπειδὴ δ' ἄγειν αὐτὰ πρὸς φῶς ἔμελλον, προσέταξαν Προμηθεῖ καὶ Ἐπιμηθεῖ κοσμῆσαι τε καὶ νεῖμαι δυνάμεις ἑκάστοις, ὡς πρέπει. Προμηθέα δὲ παρατείται Ἐπιμηθεὺς αὐτὸς νείμαι, 'νείμαντος δέ μου', ἔφη, 'ἐπίσκεψαι'. καὶ οὕτω πείσας νέμει, νέμων δὲ τοῖς μὲν ἰσχὺν ἄνευ τάχους προσῆπτε, τοὺς δ' ἀσθενεστέρους τάχει ἐκόσμει· τοὺς δ' ὕπλιζε, τοῖς δ' ἀσπλον διδοὺς φύσιν ἄλλην τιν' αὐτοῖς ἐμηχανᾶτο δύναμιν εἰς σωτηρίαν. ἀ μὲν γάρ αὐτῶν σμικρότητι ἤμπισχε, πτηνὸν φυγὴν ἢ κατάγειν οἴκησιν ἔνεμεν· ἀ δὲ ηὗξε μεγέθει, τῷδε αὐτὰ ἄσφαξε· καὶ τάλλα οὔτως ἐπανισῶν ἔνεμε. ταῦτα δὲ ἐμηχανᾶτο, εὐλάβειαν ἔχων μή τι γένος ἀστοθείη.

5

10

Vocabulary and notes for Section Eighteen A

In Grammar for 18A–E

- Deliberatives in secondary sequence
- ἄτε + participle 'as one who'
- Duals

Notes

1. χρόνος: to be taken with γενέσεως.
2. γῆς ἔνδον: take together. The idea that humans were originally born from the earth was common.
2. ἐκ: to be taken with γῆς καὶ πυρὸς ... καὶ τῶν ('those things'). There was a commonly-held Greek theory that everything was made up of four elements – earth, air, fire and water. Protagoras must have thought that air and water were produced by a mixture of earth and fire.
4. Προμηθεῖ καὶ Ἐπιμηθεῖ: Pro-metheus means 'Fore-sight', Epi-metheus 'After-sight'. As will become apparent, Epimetheus forgets all about man.
5. αὐτὸς: i.e. by himself.
8. ἄλλην τιν': take with δύναμιν.
8. ἀ ... αὐτῶν: 'which of them', 'those of them which' (obj. of ἤμπισχε); in the main clause, understand 'to them he...'. ἀ δὲ ηὗξε (9–10) works in the same way, and is picked up by αὐτὰ (10).

Section Eighteen A–E: How Zeus gave justice to men

217

ἀιστό-ω	destroy	κεράννυ-μι	mix with, compound of (+dat.)	τυπέ-ω	fashion, shape
ἀμπίσχ-ω	surround, clothe	κοσμέ-ω	equip	φυγ-ή, ἡ	flight (1a)
ἄσπλο-ος	-ον unarmed	μέγεθ-ος	, τό size (3c)	φῶς (φωτ-), τό	light (3b)
ἀσθεν-ής	-ές weak	μηχανά-οματ	contrive, devise		
αὐξάν-ω	(αὐξ-) make grow, increase	μίγνυ-μι	(μιξ-) mix		
γένεσ-ις,	ἡ birth (3e)	νέμ-ω	(νειμ-) allot, distribute, assign		
δύναμ-ις,	ἡ power, faculty (3e)	ὅπλιζ-ω	arm		
εἰμαρμέν-ος	-η -ον allotted	παραιτέ-ομαι	beg		
ἔνδον	(+gen., take with preceding γῆς) inside, within	πρέπει	it is fitting, suitable	ἐπισκοπέομαι	(ἐπισκεψα-)
	ἐπανιστό-ω	Προμηθ-εύς, ὁ Prometheus (3g) ('Foresight')	review	review	
	προσάπτ-ω	προσάπτ-ω attach, give		μηχανάομαι	devise, contrive
	προστάττ-ω	(προσταξ-) order		νέμω (νειμα-) distribute, allot, assign	
	(+dat.)	παραιτέομαι	beg	προστάττω	(προσταξα-) order
	πτην-ός -ή -όν winged	σμικρότης (σμικροτητ-), ἡ		(+dat.)	
	ισχ-ύς, ἡ strength (3h)	smallness (3a)		τάχος, τό speed (3c)	
	κατάγει-ος -ον under the earth	τάχ-ος, τό speed (3c)		φυγή, ἡ flight (1a)	

The evolution of man

Considerable interest was taken in the origins of human society. A sort of evolutionary theory was developed: early man, Plato makes Protagoras suggest in this section, found survival difficult because of wild animals, illness, and lack of food, and so on pragmatic grounds was spurred to invent τέχναι ('skills, the results of applied intelligence') like hunting, medicine and agriculture in order to survive. But men were still at risk from other men. So social compacts were formed, giving rise to φιλία ('making common cause with another', cf. φίλος), for example, and πειθώ ('getting someone to acquiesce peacefully'). These utilitarian practices became enshrined in time into a moral code, giving rise to constraints such as αἰδώς ('conscience', 'sense of shame', 'respect for others') and δίκη ('justice, rule of law'). From these beginnings fully civilised societies, characterised by laws, religious observances and democratic practices, were able to develop. The basis of this view of man's development was ultimately utilitarian, and this fact reflects the enlightened self-interest and ethically relativistic view of many sophists, against which Plato and Socrates reacted strongly. (*World of Athens*, 8.29)

Protagoras explained his view of the development of civilization in a μῦθος that he had invented for the purpose. But as the tragedians' highly flexible treatment of the subject-matter of myth makes clear, μῦθος did not mean anything like 'revealed scripture' or 'truth about the gods'. It ranged in meaning over 'myth', 'fiction', 'story', 'parable'. Its antithesis was λόγος, 'rational account'. Observe that, while Protagoras made the gods the 'first cause' of the αἰδώς and δίκη implanted in men, it was up to humans to work out what those imperatives actually meant in practice. Greek gods were not generally felt to impose commandments or moral guidelines on men.

B

Further attributes are distributed.

έπειδὴ δὲ αὐτοῖς ἀλληλοφθοριῶν διαφυγὰς ἐπήρκεσε, πρὸς τὰς ἑκάστης ὁρασίας, εὐμάρειαν ἐμήχανατο ἀμφιεννὺς αὐτὰ πυκναῖς τε θριξὶ καὶ στερεοῖς δέρμασιν, ικανοῖς μὲν ἀμῦναι χειμῶνα, δυνατοῖς δὲ καὶ καύματα, καὶ εἰς εὐνὰς ιοῦσιν ὅπως ὑπάρχοι τὰ αὐτὰ ταῦτα στρωμνὴ οἰκεία τε καὶ αὐτοφυῆς ἐκάστως καὶ ὑποδῶν τὰ μὲν ὄπλαῖς, τὰ δὲ δέρμασι στερεοῖς καὶ ἀνάιμοις, τούντευθεν τροφὰς ἄλλοις ἄλλας ἔξεπόριζε, τοῖς μὲν ἑκάστῃς βοτάνῃς, ἄλλοις δὲ δένδρων καρπούς, τοῖς δὲ ρίζας: ἔστι⁵ δ' οἵς ἔδωκεν εἶναι τροφὴν ζῷων ἄλλων βοράν· καὶ τοῖς μὲν διλιγογονίαν προσῆψε, τοῖς δ' ἀναλισκομένοις ὑπὸ τούτων πολυγονίαν, σωτηρίαν τῷ γένει πορίζων.

Vocabulary for Section Eighteen B

Notes

3. δυνατοῖς: supply ἀμῦναι.
3. ιοῦσιν: dat. pl., 'for them [=the beasts] going'.
- 3–4. καὶ ... ὅπως ὑπάρχοι: and [he contrived] so that there should be'.
4. τὰ μὲν: referring to animals; take as object of 'he clothed' (understood).
- 6–7. ἔστι . . . οῖς: 'to some'
7. εἶναι τροφὴν: 'to be as food' (in apposition to βοράν)

ἀλληλοφθορί-α, ἡ mutual destruction (1b)
ἀμύν-ω keep off, withstand
ἀμφιέννυ-μι dress, clothe
ἀναλίσκ-ω kill, consume
ἄναιμ-ος -ον bloodless
αὐτοφυ-ής -ές natural
βορ-ά, ἡ meat (1b)
βοτάν-η, ἡ grass (1a)
δένδρ-ον, τό tree (2b)
δέρμα (δερματ-), τό skin (3b)
διαφυγ-ή, ἡ means of escape from (1a)
δυνατ-ός -ή -όν able
ἐκπορίζ-ω supply
ἐπαρκέ-ω provide enough (of)
εὐμάρει-α, ἡ comfort (1b)
εὐν-ή, ἡ bed (1a)
ζῷ-ον, τό animal (2b)
θοιξ (τριχ-), ἡ hair (3a) (dat. pl. θριξί)
ἰκαν-ός -ή -όν sufficient (+inf. 'to')
καρπ-ός, ὁ fruit (2a)

καῦμα (καυματ-), τό heat (3b)
οἰκεῖ-ος -α -ον personal
όλιγογον-ί-α, ἡ production of few young (1b)
όπλ-ή, ἡ hoof (1a)
ὅπως (+opt.)=ἴνα (+opt.)
πολυγον-ί-α, ἡ fertility (1b)
πορίζ-ω provide, offer
προσάπτ-ω give, attach to (+dat.)
πυκν-ός -ή -όν thick
ρίζ-α, ἡ root (1c)
στερε-ός -ά -όν hard
στρωμν-ή, ἡ bedding (1a)
τούντευθεν=τό ἐντεῦθεν next
τροφ-ή, ἡ food (1a)
ὑπάρχ-ω serve as, be
ὑποδέ-ω shooe
χειμών (χειμων-), ὁ winter, storm (3a)
ώρα, ἡ season (1b)

Vocabulary to be learnt

ἀμῦνω keep off, withstand

5

C

But when it comes to man, Epimetheus has run out of characteristics to distribute. Prometheus takes a hand.

ἄτε δὴ ὅτιν οὐ πάνυ τι σοφὸς ὅν, ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλλογα: λοιπὸν δὴ ἀκόσμητον ἔτι αὐτῷ ἦν τὸ ἀνθρώπων γένος, καὶ ἡπόρει ὅ τι χρήσαιτο. ἀποροῦντι δὲ αὐτῷ, ἔρχεται Προμηθεὺς ἐπισκεψόμενος τὴν νομήν, καὶ ὥρᾳ τὰ μὲν ἄλλα ζῷα ἐμμελῶς⁵ πάντων ἔχοντα, τὸν δὲ ἄνθρωπον γυμνόν τε καὶ ἀνυπόδητον καὶ ἀστρωτὸν καὶ ἀσπόλον: ἦδη δὲ καὶ ἡ εἰμαρμένη ήμέρα παρῆν, ἐν τῇ ἔστι καὶ ἀνθρωπον ἔξειναι ἐκ γῆς εἰς φῶς. ἀπορίᾳ οὖν σχόμενος ὁ Προμηθεὺς ἤντινα σωτηρίαν τῷ ἀνθρώπῳ εὔροι, κλέπτει Ἡφαίστου καὶ Ἀθηνᾶς τὴν ἔντεχνον σοφίαν σὺν πυρὶ – ἀμήχανον γὰρ ἦν ἀνευ πυρὸς αὐτὴν κτητήν των τῷ ἔχοντα γενέσθαι – καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ. τὴν μὲν οὖν περὶ τὸν βίον σοφίαν ἀνθρωπος ταῦτη ἔσχεν, τὴν δὲ πολιτικὴν οὐκ εἰχεν· ἦν γὰρ παρὰ τῷ Διί. τῷ

5

10

Vocabulary for Section Eighteen C

Notes

1. τι: at all (lit. 'in any respect').
2. αὐτῷ: 'by him' - dat. of agent; so too τῷ (8).
8. αὐτὴν κτητήν: f., picking up σοφίαν.
10. πολιτικήν: i.e. σοφίαν.

ἀκόσμητος -ον unprovided for	δωρέ-ω bestow, give as a gift	ὅ τι χρήσαιτο what he should make of it
ἄλλογ-ος -ον speechless	εἰμαρμένος -η -ον allotted, appointed	πολιτικός -ή -όν political
ἀμήχανον ἦν it was impossible	ἐμμελῶς ἔχ-ω be well off for	οὖν (+dat.) with, with the help of
to (inf.)	(+gen.)	
ἀνυπόδητος -ον unshod	ἔντεχν-ος -ον artistic	ταύτῃ in this way
ἀσπόλος -ον unarmed	καταναλόσκ-ω	τῷ-τινι
ἀστρωτός -ον without a bed	κτητ-ός -ή -όν possessed	φῶς (φωτ-), τό light (3b)
γυμν-ός -ή -όν naked	νομ-ή, ἡ distribution (1a)	
δὴ οὖν but		

An alternative Prometheus story

Protagoras describes how Prometheus brought the blessings of fire to men and was later punished for it by Zeus (p. 220, ll. 15–16). But according to the early poet Hesiod (c. 680 BC), Zeus also punished *men* – by giving them woman. 'And when he had made this lovely, evil thing as the price of fire, he led her to a place where gods and men were gathered, and she showed her delight at the finery which Athene had given her. And immortal gods and mortal men were amazed when they saw how deep was the trap from which there was no escape for men. For from her the whole female sex is descended, a great curse to mortal men with whom they live, no help in accursed poverty but ready enough to share wealth'. Being irrelevant to Protagoras, this feature of the myth was omitted. (Cf. *World of Athens*, 3.11)

δὲ Προμηθεῖ εἰς μὲν τὴν ἀκρόπολιν τὴν τοῦ Διὸς οἰκησιν οὐκέτι ἐνεχώρει εἰσελθεῖν
- πρὸς δὲ καὶ αἱ Διὸς φυλακαὶ φοβεραὶ ἡσαν - εἰς δὲ τὸ τῆς Ἀθηνᾶς καὶ Ἡφαίστου
οἰκημα τὸ κοινόν, ἐν ᾧ ἐφίλοτεχνείτην, λαθὼν εἰσέρχεται, καὶ κλέψας τὴν τε
ἔμπυρον τέχνην τοῦ Ἡφαίστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς δίδωσιν
ἀνθρώπῳ, καὶ ἐκ τούτου εὐπορίᾳ μὲν ἀνθρώπῳ τοῦ βίου γίγνεται, Προμηθέα δὲ δι'
Ἐπιμηθέα ὕστερον, ἥπερ λέγεται, κλοπῆς δίκῃ μετήλθεν.

15

- 10–12. ἦν ... ἡσαν: this explains where ‘political wisdom’ (i.e. wisdom to do with the formation of a πόλις) resided and why Prometheus could not get it. At εἰς δέ (12) Plato returns to the topic to elaborate on how Prometheus obtained skills/technology and fire for men.
14. τὴν ἄλλην ... Ἀθηνᾶς: presumably spinning, weaving, olive-cultivation and pottery, all closely associated with Athene.
16. κλοπῆς: presumably this refers to the punishment that was visited by Zeus on Prometheus for helping man: he was nailed to a cliff and a vulture daily pecked out his liver, which re-grew overnight.

Ἀθην-ᾶ, ἡ Athene (1b)
ἀκρόπολ-ις, ἡ acropolis (3e)
τὰ ἄλογα brute beasts
ἀμήχαν-ος -ον impracticable,
impossible
ἄτε in that, since, seeing that
(+part.)
δίκη metέρχεται a charge of x
(gen.) is brought against y (acc.)
ἐγχωρεῖt is permitted for x
(dat.)
ἔμπυρ-ος -ον of fire
εὐπορ-ία, ἡ abundance, means
(1b)
ἐφίλοτεχνείτην the two of them
practised their skills
ἥπερ as
Ἡφαιστ-ος, ὁ Hephaistos (2a)
(god of fire)

(καταναλωσ-) spend lavishly
κλοπ-ῆ, ἡ theft (1a)
οἰκημα (οἰκηματ-), τό dwelling
(3b)
πρός (adv.) in addition
σχόμεν-ος -η -ον being in (+dat.)
(aor. mid. of ἔχω)
φοβερ-ός -ά -όν terrible,
awe-inspiring
φυλακ-ῆ, ἡ sentinel, guard (1a)

Vocabulary to be learnt
ἀκόδημητος ον unprovided for
ἀκρόπολις, ἡ acropolis, citadel
(3e)
ἄλογος ον speechless, without
reason
ἀμήχανος ον impossible,
impracticable

D

Men form communities for protection, but this is not enough.

ἐπειδὴ δὲ ὁ ἀνθρωπος θείας μετέσχε μοίρας, πρῶτον μὲν διὰ τὴν τοῦ θεοῦ συγγένειαν ζώων μόνον θεοὺς ἐνόμισε, καὶ ἐπεχείρει βωμούς τε ιδρύεσθαι καὶ ἀγάλματα θεῶν· ἔπειτα φωνὴν καὶ ὄντοματα ταχὺ διαρθρώσατο τῇ τέχνῃ, καὶ οἰκησίες καὶ ἑσθῆτας καὶ ὑπόδεσεις καὶ στρωμάτας καὶ τὰς ἐκ γῆς τροφάς ηὔρετο. οὕτω δὴ παρεσκευασμένοι κατ’ ἀρχὰς ἀνθρωποι ὤκουν σποράδην, πόλεις δὲ οὐκ ἡσαν· ἀπώλλυντο οὖν ὑπὸ τῶν θηρίων διὰ τὸ πανταχῇ αὐτῶν ἀσθενέστεροι εἶναι, καὶ ἡ δημιουργική τέχνη αὐτοῖς πρὸς μὲν τροφὴν ίκανὴ βοηθός ἦν, πρὸς δὲ τὸν τῶν θηρίων πόλεμον ἐνδεής – πολιτικὴν γὰρ τέχνην οὕπω εἶχον, ἡς μέρος πολεμική – ἐζήτουν δὴ ἀθροίζεσθαι καὶ σώζεσθαι κτίζοντες πόλεις· ὅτ' οὖν ἀθροισθεῖν, ἡδίκουν ἀλλήλουν ἄτε οὐκ ἔχοντες τὴν πολιτικὴν τέχνην, ὥστε πάλιν σκεδαννύμενοι διεφθείροντο.

5

10

Vocabulary for Section Eighteen D

Notes

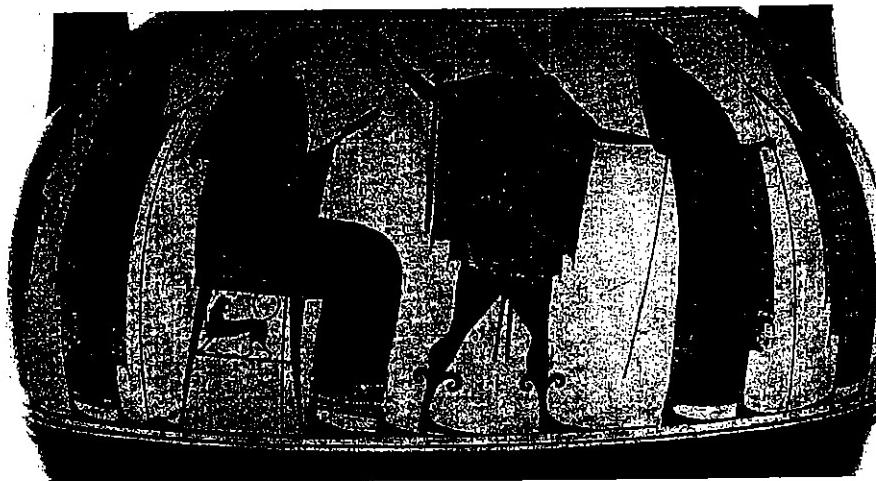
1. θείας ... μοίρας: i.e. the share in/gift of technical skill, till then the preserve solely of the gods.
2. συγγένειαν: i.e. the relationship with the gods forged by the ‘divine’ skills man now possessed.
3. τέχνῃ: it was because of his skills that man was able to invent speech and words.
9. ἡς μέρος [ἐστί]: one element/aspect of communal life in the πόλις was the ability to fight a successful war.
10. ἀθροισθεῖν: note the optative (300).

ἄγαλμα (ἀγαλματ-), τό image, statue (3b)	ἰδρύ-ομαι erect	ἄγαλμα (ἀγαλματ-), τό image, statue (3b)
ἀθροίζω gather, collect	κτίζω found	ἀθροίζω gather, collect
ἄτε since, seeing that (+part.)	μοῖρ-α, ἡ portion (1b)	ἄτε since, seeing that (+part.)
βοηθός, ὁ helper, assistant (2a)	μόνον alone among (+gen.)	ἐπιχειρέω undertake, set to work (+inf.)
δημιουργικ-ός -ή -όν technical	παρασκευασμένος perf. part. pass. of παρασκευάζω	ἐσθῆτης (ἐσθητ-), ἡ clothing (3a)
διαρθρό-ομαι articulate (i.e. invent)	prepare, equip	θεῖος ἄ ον divine
ἐνδε-ής -ές insufficient, lacking	πολεμικ-ός -ή -όν military, martial	θηρίον, τό beast (2b)
ἐπιχειρέω undertake, set to work	σκεδάννυ-μι scatter	πολεμικός ἡ ὄν military, of war, martial
ἐσθῆτης (ἐσθητ-), ἡ clothes (3a)	σποράδην scattered, in groups	συγγένεια, ἡ kinship (lb)
θεῖ-ος -ά -ον divine	συγγένει-α, ἡ kinship (1b)	
θηρί-ον, τό beast (2b)	ὑπόδεσ-ις, ἡ shoe (3e)	

E

Zeus sends Hermes to ensure that men are all given a share of those moral qualities which are essential for their survival.

Ζεὺς οὖν, δείσας περὶ τῷ γένει ἡμῶν μὴ ἀπόλοιτο πᾶν, Ἐρμῆν πέμπει ἄγοντα εἰς ἀνθρώπους αἰδῶ τε καὶ δίκην, ἦν' εἰεν πόλεων κόσμοι τε καὶ δεσμοὶ φιλίας συναγωγοί. ἐρωτᾷ οὖν Ἐρμῆς Διά τίνα οὖν τρόπον δοίη δίκην καὶ αἰδῶ ἀνθρώποις·
 'πότερον ὡς αἱ τέχναι νενέμηνται, οὔτω καὶ ταύτας νείμω; νενέμηνται δὲ ὡδεῖς εἰς
 ἔχων ιατρικήν πολλοῖς ἴκανὸς ἴδιώταις, καὶ οἱ ἄλλοι δημιουργοί· καὶ δίκην δὴ καὶ
 αἰδῶ οὔτω θῶ ἐν τοῖς ἀνθρώποις, ἥ ἐπὶ πάντας νείμω; 'ἐπὶ πάντας', ἔφη ὁ Ζεύς, 'καὶ
 πάντες μετεχόντων οὐ γάρ ἄν γένοιντο πόλεις, εἰ ὀλίγοι αὐτῶν μετέχοιεν ὥσπερ
 ἄλλων τεχνῶν· καὶ νόμον γε θέες παρ' ἐμοῦ τὸν μὴ δυνάμενον αἰδοῦς καὶ δίκης
 μετέχειν κτείνειν ὡς νόσον πόλεως· οὕτω δή, ὡς Σώκρατες, καὶ διὰ ταύτα οἵ τε ἄλλοι
 καὶ Ἀθηναῖοι, ὅταν μὲν περὶ ἀρετῆς τεκτονικῆς ἥ λόγος ἥ ἄλλης τινὸς δημιουργικῆς,
 ὀλίγοις οἴονται μετεῖναι συμβουλῆς, καὶ έάν τις ἐκτὸς ὧν τῶν ὀλίγων συμβουλεύῃ,
 οὐκ ἀνέχονται, ὡς σὺ φέρες – εἰκότως, ὡς ἔγω φημι – ὅταν δὲ εἰς συμβουλὴν
 πολιτικῆς ἀρετῆς ἵωσιν, ἥν δεῖ διὰ δικαιοσύνης πᾶσαν ιέναι καὶ σωφροσύνης,
 εἰκότως ἀπαντος ἀνδρὸς ἀνέχονται, ὡς παντὶ προσῆκον ταύτης γε μετέχειν τῆς
 ἀρετῆς ἥ μὴ εἶναι πόλεις. αὕτη, ὡς Σώκρατες, τούτου αἰτίᾳ.
 10
 15



Ζεὺς Ἐρμῆν πέμπει

Vocabulary for Section Eighteen E**Notes**

Remember that 4thC Athens was a genuine democracy, in which the citizen body meeting in Assembly (ἐκκλησία) every eight days took all the decisions. Protagoras is thinking of the way in which the Assembly made a distinction between the discussion of technical and political (i.e. communal) issues.

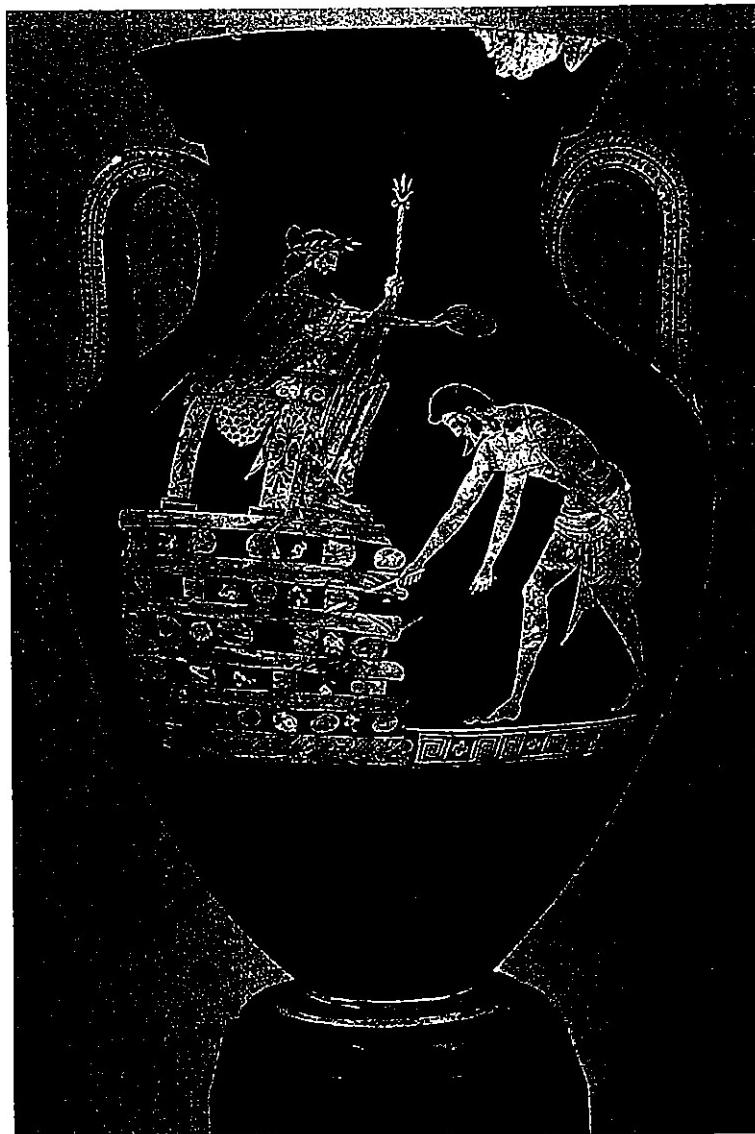
- 4, 6. νείμω: aorist subj., 'am I to...?' (deliberative: 325); so too θῶ (6).
- 4–5. εἰς ... δημιουργοί: i.e. expertise was given not to all, but to selected individuals (e.g. doctors) who could use it for the benefit of all.
- 9–10. οἵ τε ἄλλοι καὶ: 'everyone else, including ...'.
- 10. περί: take after λόγος with ἀρετῆς... and [ἀρετῆς] ἄλλης....
- 12. ὅταν δέ: 'but when'.
- 13. ιέναι: see vocabulary: the subject is ἥν (=συμβουλήν).
- 14. προσῆκον: acc. absolute (296).

αἰδῶς (-ω -οῦς -οῦ)	ἡ respect for others	προσήκει it is fitting for (+dat.) συμβουλή, ἡ discussion, advice (1a)	δημιουργός, ὁ craftsman, workman, expert (2a)
ἀνέχ-ομαι put up with (+gen.)		συναγωγ-ός -όν uniting, unifying	δικαιοσύνη, ἡ justice (1a)
δειδ-ω (δεισ-) fear		σωφροσύνη, ἡ moderation, good sense (1a)	εἰς μία ἔν (ἐν-) one
δεομ-ός, ὁ bond (2a)		τεκτονικ-ός -όν architectural	ιατρικός ἥ ὃν medical, of healing
δημιουργικ-ός -ή -όν technical		φιλία, ἡ friendship (1b)	ἰδιώτης, ὁ layman, private citizen (1d)
δημιουργ-ός, ὁ expert (2a)		ἄδε thus, so	κτείνω (κτεινα-) kill περί (+dat.) about προσήκει it is fitting (for) (+dat.)
δικαιοσύνη, ἡ justice (1a)			συμβουλή, ἡ discussion, recommendation (1a)
εἶς μία ἔν (ἐν-) one			σωφροσύνη, ἡ moderation, good sense (1a)
ἐκτός (+gen.) outside			φιλία, ἡ friendship (1b)
ιατρικ-ός -ή -όν medical			ἄδε thus, as follows
ἰδιώτης, ὁ layman, private citizen (1d)			
κτείν-ω kill			
μέτεστι x (dat.) has a share in γ (gen.)			
περί (+dat.) about			

Vocabulary to be learnt

- αἰδώς, ἡ respect for others (acc.)
αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ
- ἀνέχομαι put up with (+gen.)
- δεσμός, ὁ bond (2a)
- δημιουργικός ἥ ὃν technical, of
a workman

Part Six Gods, fate and man



ο Κροῖσος ἐπὶ τῆς πυρᾶς

Introduction

Section Nine, the story of Adrastos, is taken from Herodotus. All places referred to will be found on the map. Croesus is king of Lydia, whose capital city was Sardis. The story takes place c. 590. For the previous 150 years, Asia Minor had seen many different peoples come and go. The Lydians and Phrygians between them now controlled most of the mainland, but the Greeks, through assiduous colonisation, had established a firm foothold on the coastal regions and were (generally) welcomed by the locals. It was through this crucial contact with Near East culture that Greek art, literature and philosophy developed as they did. Croesus was especially well-disposed to the Greeks and had adopted a number of their customs.

Croesus' wealth was legendary (cf. 'as rich as Croesus'). The tale you are about to read, one of the most powerful and tragic in the whole of Herodotus, is just one incident in the saga of Croesus' life which Herodotus uses at the very start of his *Histories* to tell us about the way in which gods deal with men. The 'reason' that Herodotus propounds for Croesus' tragedy will be found in the translation of the episode immediately prior to the Adrastos story (given below) – the visit of the great Athenian politician and law-giver Solon to Croesus' court.

The story of Croesus ends in 546 with the capture of Sardis by the Persians, who swiftly emerged as a major power. Within sixty years (550–490) they had absorbed the empire of the Medes, Babylonia, Egypt, the whole of Asia Minor, and were threatening mainland Greece.

Greek dialect

Greece is a mountainous country, and communication between one πόλις and another could be a difficult business. This geographical fragmentation of the country is reflected not only in the number of small, self-governing πόλεις it contained (e.g. Athens, Sparta, Corinth) but also in the number of dialects spoken. Since the Greeks colonised heavily overseas as well, Greek dialects emerged in places other than the Greek mainland. One such area of heavy colonisation was the Ionian coast (see map) and perhaps the most important literary dialect after Attic – the dialect of Athens and Attica which you have been learning so far – is Ionic, the dialect used for his *Histories* by Herodotus (who came from Halikarnassos) and an important element in the dialect of the Ionian

Homer, though Homer's language is a mixture of a great number of dialects, of all eras and provenances. In the course of reading the story of Adrastos, you will meet the most important features of Ionic dialect which, because Attic and Ionic are quite similar, are mercifully fairly few and easy to recognise. You will find the major features of Ionic dialect summarised for you in the accompanying grammar section.

Note

This text is unadapted, as the rest of the reading in this Course will be from now on. The linking device is now used to indicate word-groups which might be difficult to spot. These are no longer necessarily glossed under the first word of the group in the vocabulary.

Source

Herodotus Histories 1.34–45

A good modern edition of Herodotus 1 in English is awaited. GA Sheets, *Herodotus Book 1* (Bryn Mawr 1981) – text and mainly grammatical commentary – is useful.

Time to be taken

Three weeks.

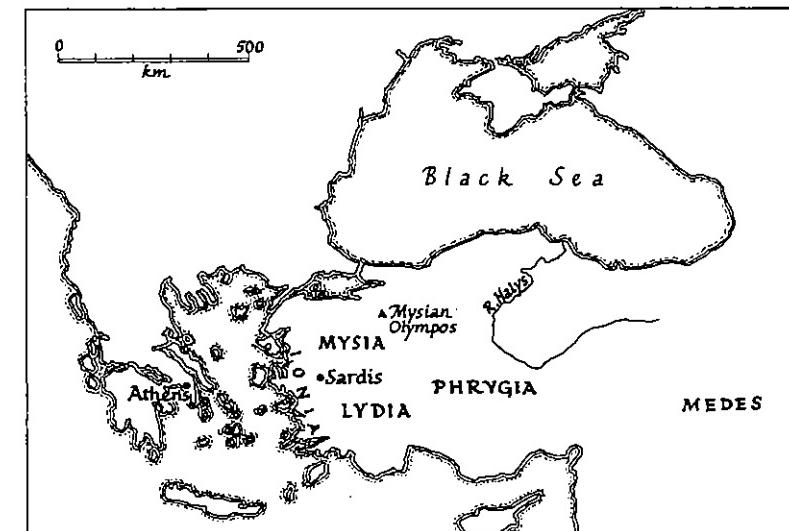
Section Nineteen A–F: The story of Adrastos

Introduction

Solon's visit to Croesus (translated from Herodotus Histories 1.29–33)

When Sardis was at its most prosperous, all the teachers (*σοφισταί*) of the Greek world paid a visit, including Solon the Athenian ... On arrival, he was entertained by Croesus in the palace, and after three or four days slaves at Croesus' command showed him around the treasury in all its greatness and magnificence. When he had dutifully examined and admired everything as best he could, Croesus asked him, 'Guest from Athens, we have frequently been told of your wisdom and of the sight-seeing journeys you have undertaken all over the world to foster it. Now then, I find myself quite unable to resist asking you if you have ever seen anyone who is the happiest (*ὅλβιος*) man in the world.' He asked this hoping that he himself was the happiest. Solon did not flatter him, but spoke the plain truth. 'Yes, O King, Tellos the Athenian.' Croesus, astonished at this reply, acidly asked the reason for his judgment. Solon replied, 'First, Tellos' city was prosperous, and he had fine sons, and he saw children born to them all, and all of them survived; second, he was as well off as a man can expect, and his death was glorious. For in a battle between the Athenians and their neighbours in Eleusis, it was he who rescued the situation, routed the enemy and died gloriously. And the Athenians demonstrated the high honour in which they held him by giving him a public funeral on the spot where he fell.'

This tale of Tellos' many blessings (*πολλά τε καὶ ὅλβια*) aroused Croesus' curiosity, and he asked who was the next happiest man Solon had seen, certain that he was bound to take at least second prize. 'Cleobis and Biton', said Solon, 'two young Argives. They



Map of Greece and Asia Minor

had sufficient to live on, and were also endowed with great physical strength. While both carried off prizes in athletics, there is this story in particular which is told of them. It was the Argive festival of Hera, and the young men's mother had to drive an ox-cart to the temple. But the oxen were late in arriving from the fields. So the young men, left no option because of the lack of time, harnessed themselves to the cart and dragged it off, with their mother sitting on it. They pulled it the six miles to the temple and were witnessed by the whole assembly. And then they met a magnificent end (clear proof from the gods how much better it is to die than to live). While men and women crowded round, congratulating the boys on their strength and the mother on her children, their mother, overcome with joy at what they had done and what everyone was saying about them, stood before the statue of Hera and prayed that the goddess would give her sons, Cleobis and Biton, the finest gift (*ἀριστόν*) that man could hope for, in return for the signal honour they had done her. After this prayer the young men sacrificed, feasted and fell asleep in the temple itself – never to wake again. That, then, was how they died, and the Argives made statues of them which they set up in Delphi to mark the recognition of their outstanding excellence (*ἀρίστων γενομένων*).

So Solon gave the second prize to these two, but Croesus heatedly said, 'Guest from Athens, does my own happiness (*εὐδαιμονίη*) count for so little that you cannot rank me even with ordinary mortals?' Solon said, 'My experience is that divinity is characterised by envy at man's prosperity (*φθονερός*) and by love of upheaval (*ταραχώδης*) – and do you ask *me* about the lot of man? In the fullness of time, a man must see and experience much which he would rather not. I put it to you that the span of a man's life is 70 years or (counting intercalary months), 26,250 days. Of all those days, none brings the same as the next. Man, then, is entirely a creature of chance (*συμφορή*). As for you, you seem to me to be very rich and king over many people. But the question you ask me I will not answer yet – that is, until I hear that you have ended your life well (*τελευτῶν καλῶς τὸν αἰώνα*). For the multi-millionaire is no happier than the man who lives from hand to mouth, unless fortune grants that he should end his life well (*εὖ*), in full possession of every good thing (*πάντα καλά*). I do not need to tell you that many very rich men are unhappy (*ἀνόλαβοις*), while many of moderate means are blessed with good fortune (*εὐτυχῆς*). The rich, but unhappy, man has two advantages over the man who is poor but blessed with good fortune: first, he is more able to fulfil his earthly desires, and second, he is in a better position to ride disaster. But the poor man, who is blessed with good fortune, has the advantage in many more ways. If he is not so able to deal with either material desires or disaster, yet good fortune protects him from these anyway, and he is granted a sound body, excellent health, freedom from trouble, a fine family and good looks. If, on top of all this, he also ends his life well, this will be precisely the man you are looking for, and he really will deserve to be called happy. But until he is dead, hold back: call him "lucky", but not yet "happy".

'No mortal can, of course, have all these things, just as no country will be entirely self-sufficient in what it produces. Different countries specialise in different things, and the best is the one which has most. So with mankind. We are self-sufficient in some things, but not in others; but the man who has the most advantages and holds on to them and dies at peace (*εὐχαριστώς*), that man, O King, in my view deserves the accolade. It is to the end of all things that mankind must look, to see how they will eventually turn out. God holds out the prospect of happiness to many men, and then utterly uproots them.'

It was out of the question that these sentiments could bring any pleasure to Croesus, so he dismissed Solon as a man of no account, firmly convinced that only a fool could disregard present prosperity and suggest one should look to the end of all things.

(The Greek text takes the story on from here)

A

Croesus has a dream, in which he is told that his son will be killed by a metal spear. He takes measures accordingly.

In *World of Athens*: *hubris* 4.17; *dreams* 3.14–16.

μετὰ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ως ἐικάσαι, ὅτι ἐνόμισε ἑωսτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον. αὐτίκα δέ οἱ εὔδοντι ἐπέστη ὄνειρος, ὃς οἱ τὴν ἀληθείην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὔτερος μὲν διέφθαρτο, (ἥν γάρ δὴ κωφός,) ὁ δὲ ἔτερος τῶν ἡλίκων μακρῷ τὰ πάντα πρῶτος οὖνομα δέ οἱ ἦν Ἀτυς. τοῦτον δέ ὕν τὸν Ἀτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ως ἀπολέει μιν αἰχμῇ σιδηρέῃ βληθέντα. ὁ δὲ ἐπείτε ἔξηγέρθη καὶ ἑωστῷ λόγον ἔδωκε, καταρρωδήσας τὸν ὄνειρον, ἄγεται μὲν τῷ παιδὶ γυναῖκα, ἐωθότα δὲ στρατηγέειν μιν τῶν Λυδῶν, οὐδαμῇ ἔτι ἐπὶ τοιοῦτο πρῆγμα ἔξεπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέωνται ἐξ πόλεμον ἀνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας, ἐξ τοὺς θαλάμους συνένησε, μή τι οἱ κρεμάμενον τῷ παιδὶ ἐμπέσῃ.

5

10

Vocabulary for Section Nineteen A

Grammar for 19A–F

- Herodotus' dialect
- Accusative of respect
- οὐ φημί 'I say that ... not', 'I deny'

Notes

- 2, 3, 5, 11. οἱ: see vocabulary. οἱ in this usage is an enclitic. Note its effect on the accent of the preceding words.
5. μακρῷ: by far.
5. Ἀτυς: the name recalls ἄτη, 'delusion, punishment, woe'.
5. ὕν: see vocabulary. Distinguish from ὕν.
6. ἀπολέει: Croesus is the subject; remember that ἀπόλλυμι can mean 'lose' and 'destroy'.
8. ἑωθότα ... μιν (=Atys) is the object of ἔξεπεμπε.
9. τοῖσι: see vocabulary.

ἄγ-ομαι bring in marriage	έωστόν=έαυτόν	πρῆγμα=πρᾶγμα
αἰχμ-ή, ἡ point of a spear (1a)	έωστῷ=έαυτῷ	σημαίν-ω tell, announce, point out
ἀκόντι-ον, τό javelin (2b)	ἡλιξ (ἡλικ-), ὁ comrade, companion (3a)	σιδηρέ-ος -η -ov iron, metal
ἀληθείη=ἀλήθεια	κατά (+acc.) in relation to, concerning	Σόλων (Σολῶν-), ὁ Solon (3a) (<i>Athenian lawgiver</i>)
ἀνδρεών (ἀνδρεων-), ὁ men's apartment (3a)	καταρρωδέ-ω fear	στρατηγέ-ω lead (as commander) (+gen.)
ἀπολέει=ἀπολεῖ (fut. of ἀπόλλυμι)	κρέμα-μαι hang over (+dat.)	συννέ-ω pile up
Ἄτ-υς, ὁ Atys (3e) (<i>Croesus' healthy son</i>)	Κροῖσ-ος, ὁ Croesus (2a) (<i>king of Lydia</i>)	τὰ πάντα in all respects
βάλλ-ω (βαλ-) hit, strike (aor. pass. ἔβλαψθην)	κωφ-ός -ή -όν deaf and dumb	τοῖσι=οῖς which (relative)
βληθέντα aor. part. pass. of βάλλω	λόγον δίδω-μι take counsel with (+dat.)	τῶν=ῶν of whom (relative)
διέφθαρτο he was disabled (plur. pass. of διαφθείρω)	Ανδ-οί, οἱ the Lydians (2a) (<i>Croesus' people</i>)	χρέωνται=χρώνται
δοράτι-ον, τό spear (2b)	μιν him, her (acc.) (goes with (i) βληθέντα 1.3; (ii) ἑωθότα 1.5)	ῶν=οῦν
ἐκκομίζ-ω carry out	νέμεσ-ις, ἡ retribution (3e)	ώς εικάσαι to make a reasonable guess
ἔξεγειρ-ομαι wake up (aor. ἔξηγέρθην)	οἱ to him, her (dat.) (goes with εὔδοντι)	
ἔτείτε when	ὅλβι-ος -α -ον happy, blest	
εύδ-ω sleep	ὄνειρ-ος, ὁ dream (2a)	
ἐφίστα-μαι (ἐπιστα-) stand near (+dat.)	οὐδαμῇ (to) nowhere	
ἐωθώς (ἐωθοτ-) accustomed to (+ inf.)	οὖνομα=δῆμος	
	οὔτερος=ὁ ἔτερος	

Section Nineteen A–F: The story of Adrastos

Vocabulary to be learnt

διεφθάρ-μην I was disabled, ruined (plur. pass. of διαφθείρω)
μιν him, her (acc.) (enclitic)
οἱ to him, her (dat.) (enclitic)
ὄνειρος, ὁ dream (2a)

Tragic vision

This magnificent story could well have been used by Aristotle in his *Poetics* to define 'tragedy' (instead he used Sophocles' *Oedipus Tyrannus*). Aristotle says that 'plot' is at the heart of tragedy – by which he means, the structure or design of the pattern of events that shape it. It must contain a change of circumstances, from good fortune to bad. The sequence of events must be 'probable or necessary' and the events must arise naturally one from the other; and it must exemplify something universal about human experience. Further, it must evoke 'wonder' and feelings of ' pity and fear'. There will be a change 'from ignorance to knowledge' (ἀναγνώρισις), and a 'reversal' (περιπάτεια), i.e. things will not turn out as expected (so ἀναγνώρισις and περιπάτεια are connected). These will be brought about by the ἀμάρτια of the main character, i.e. an unintentional 'mistake' of some sort – arising out of ignorance or misjudgement – which hardly deserves the dreadful consequences, most dreadful when visited on a φίλος. A strong sense of irony will underlie the whole story. [On all this, see M. Heath, *Aristotle: Poetics*, Penguin 1996]. In *Poetics*, Aristotle was doing with tragedy what he did with the natural world: seeing what was there and trying to draw universal conclusions about it. The story of Croesus fits perfectly into the pattern Aristotle elucidates.

B

Adrastos, a Phrygian of the royal household, arrives at Croesus' palace and begs for purification for having accidentally killed his brother. Croesus welcomes him in.

In *World of Athens*: purification 3.33; *nomos* 8.32; *atimia* 4.12.

ἔχοντος δέ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἑς τὰς Σάρδις ἀνήρ συμφορῇ
έχόμενος καὶ οὐ καθαρὸς χεῖρας, ἐών Φρύξ μὲν γενεῇ, γένεος δὲ τοῦ βασιλήιου.
παρελθῶν δὲ οὗτος ἑς τὰ Κροίσους οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρίου
ἐδέετο ἐπικυρῆσαι, Κροῖσος δέ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ κάθαρσις τοῖσι
Λυδοῖσι καὶ τοῖσι Ἑλλησιν. ἐπείτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος, ἐπυνθάνετο
όκόθεν τε καὶ τίς εἴη, λέγων τάδε. ‘ὦ νθρωπε, τίς τε ἐών καὶ κόθεν τῆς Φρυγίης
ἡκων, ἐπίστιος μοι ἐγένεο; τίνα τε ἀνδρῶν ἡ γυναικῶν ἐφόνευσας;’ δὲ ἀμείβετο·
‘ὦ βασιλεῦ, Γορδίεω μὲν τοῦ Μίδεω εἰμι παῖς, δονομάζομαι δὲ Ἀδρηστος, φονεύσας
δὲ ἀδελφεὸν ἐμεωτοῦ ἀέκων πάρειμι, ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ
ἐστερημένος πάντων.’ Κροῖσος δέ μιν ἀμείβετο τοισίδε· ‘ἀνδρῶν τε φίλων τυγχάνεις
ἐκγονος ἐών, καὶ ἐλήλυθας ἐς φίλους, ἐνθα ἀμηχανήσεις χρήματος οὐδενός, μένων
ἐν ἡμετέρου. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων κερδανέεις πλεῖστον.’

5

10

Vocabulary for Section Nineteen B**Notes**

1. ἔχοντος ... τοῦ παιδός: genitive absolute.
2. γένεος: genitive of description or source.
6. κόθεν τῆς Φρυγίης: 'from where in Phrygia'.
8. "Ἀδρηστος: the name hints at ἀ + δράω, 'unable to run/escape'.

ἀδελφεόν = ἀδελφόν

Ἄδρηστος, ὁ Adrastos (2a)
(‘Unable to escape’)

ἀέκων = ἄκων

ἀμείβ-ομαι answer, reply

ἀμηχανέ-ω be in need of
(+ gen.)

ἀπικνέεται = ἀφικνεῖται

βασιλήϊ-ος -η -ov of the king,
royal

γενε-ή, ἡ birth (1a)

γένεος = γένους (gen. s. of
γέν-ος, τό family [3c])

Γορδί-ας, ὁ Gordias (gen. s.
Γορδιέω) (1d)

ἐγένεο = ἐγένου

ἐδέετο = ἐδεῖτο

ἐκγον-ος, ὁ son (2a)

ἐμεωτοῦ = ἐμαυτοῦ

ἐν ἡμετέρου in our
house

ἐνθα where (relative)

ἐξελαύν-ω drive out (perf. part.
pass. ἐξεληλαμέν-ος -η -ov)

ἐπείτε when

ἐπικυρέ-ω receive, partake of
(+ gen.)

ἐπιστί-ος -ov suppliant

ἐπικύρω-ις -η -ov of the land,
native

ἐών = ὄν

καθαίρ-ω (καθηρ-) cleanse,

purify

καθαρ-ός -η -ov pure, clean

καθάρσι-ον, τό purification (2b)

κάθαρσ-ις, ἡ purification (3e)

κερδαίν-ω profit (fut. κερδανέω)

κόθεν = πόθεν

κουφ-ός -ή -όν light

Λυδοῖσι = Λυδοῖς

Μίδ-ας, ὁ Midas (gen. s. Μιδέω)
(1d)

νομιζ-ομαι be accustomed τὰ
νομιζόμενα the customary
things (2b)

οἰκί-α, τά palace (2b)

όκοθεν = ὅπόθεν from where

ὄνομάζ-ω name, call

παραπλήσι-ος -η -ov similar
Σάρδι-ες, αἱ Sardis (*Croesus*,
capital) (2b)

στερέ-ω deprive of (+ gen.)

(perf. part. pass. ἐστερημέν-ος
-η -ov)

συμφορῇ = συμφορᾶ
συμφορήν = συμφοράν
τοιοι = τοῖς
φονεύ-ω kill, murder
Φρυγι-ή, ἡ Phrygia (1a)
Φρύξ (Φρυγ-), ὁ Phrygian (3a)
χεῖρας in respect of his hands
χρῆμα (χρηματ-), τό thing
(3b)

Vocabulary to be learnt

ἄέκων = ἄκων

ἐμεωτόν = ἐμαυτόν

ἐν (+gen.) in the house of

ἐών = ὄν

ἐωντόν = ἐαυτόν

ἐπείτε when, since

Dropping of aspirates in

some verb compounds, e.g.

ἀφικνέομαι = ἀπικνέομαι

νομίζομαι be accustomed
ὅπόθεν (όκοθεν) from where
οὖνομα = ὄνομα
στερέω deprive of (+gen.) (perf.
part. pass. ἐστερημένος)
τοιοι = τοῖς
χρῆμα (χρηματ-), τό thing (3b)

C

News is brought of a wild boar which is causing havoc in Mysia. The Mysians beg Croesus to send an expedition to kill it, and Croesus agrees.

οἱ μὲν δὴ δίαιταν εἶχε ἐν Κροίσου, ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ, ἐν τῷ Μυσίᾳ Ὁλύμπῳ,
ὑὸς χρῆμα^τ γίνεται μέγα ὄμρώμενος δὲ οὗτος ἐκ τοῦ ὕρεος τούτου, τὰ τῶν Μυσῶν
ἔργα διαφθείρεσκε, πολλάκις δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες ποιέεσκον μὲν κακὸν
οὐδέν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλοις δέ, ἀπικόμενοι παρὰ τὸν Κροῖσον, τῶν Μυσῶν
ἄγγελοι εἶλεγον τάδε. ‘ὦ βασιλεῦ, ὑὸς χρῆμα^τ μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, δις
τὰ ἔργα διαφθείρει, τοῦτον προθυμεόμενοι ἐλεῖται οὐ δυνάμεθα. νῦν δὲ προσδέομεθα
σευ τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας συμπέμψαι ήμῖν, ὡς ἂν μιν ἐξέλωμεν ἐκ
τῆς χώρης,’ οἱ μὲν δὴ τούτων ἐδέοντο, Κροῖσος δέ, μνημονεύων τοῦ ὄνείρου τὰ ἔπεα,
ἔλεγε σφι τάδε· ‘παιδός μὲν πέρι τοῦ ἐμοῦ, μὴ μνησθῆτε ἔτι οὐ γάρ ἀν ὑπίν

5

Vocabulary for Section Nineteen C**Notes**

7. συμπέμψαι: infinitive after προσδέομεθα (6).

ἀναφαίν-ομαι (ἀναφαν-) appear

γίνεται = γίγνεται

δίαιτ-α, ἡ dwelling (1c)

διαφθείρεσκε = διέφθειρε

(the -εσκ- suffix implies
continuation, repetition)

ἐξαιρέ-ω (ἐξελ-) remove

ἔπ-ος, τό word (3c) (uncontr. pl.
ἔπεα)

ἔργ-ον, τό result of work (i.e.
tilled field) (2b)

Μύσι-ος -η -ov in Mysia

Μυσ-ός, ὁ a Mysian (2a)

Ὢλυμπ-ος, ὁ Mt Olympus

(2a)

ὅρεος= ὅρους (gen. s. of ὅρος, τό
mountain [3c])

ποιέεσκον = ἐποίουν (the
-εσκ- suffix implies continuation,
repetition)

προθυμεόμενοι =
πρός (+ gen.) at the hands of

προσδέ-ομαι beg x (gen.) for y
(acc.)

σευ = σου

συμπέμπ-ω send with (+ dat.)

σφι to them (dat.)

ὑὸς χρῆμα μέγα/μέγιστον huge
monster of a boar

ῶν = οὖν

ώς ἂν (+ subj.) so that, in order
that

συμπέμψαιμι' νεόγαμός τε γάρ ἐστι καὶ ταῦτα οἱ νῦν μέλει. Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ιοῦσι εἶναι ὡς προθυμοτάτοισι συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ τῆς χώρης,¹ ταῦτα ἀμείψατο.

ἀμείβ-ομαι reply διακελεύ-ομαι exhort, direct (+ dat.) ιοῦσι dat. pl. m. of ιών (part. of ἔρχομαι)	προθυμούμενοι συνεξαιρέ-ω (συνεξελ-) join x (dat.) in destroying ὗς, ὁ boar (3h) χώρ-η, ἡ country (1a)	νεηνίς = νεᾶνίᾶς συμπέμπω send with (+dat.) χώρη, ἡ land (1a) ὦν= οὖν so, therefore <i>Note uncontracted -ε- in ὅρεος</i> (= ὅρους), προθῦμεόμενοι (προθῦμούμενοι) etc. Vocabulary to be learnt γίνομαι=gígnomai ἕπος, τό word (3c) (<i>uncontr.</i> pl. ἔπεια)
κυνηγέσι-ον, τό dog-pack (2b) λογάς (λογαδ-), ὁ picked, chosen (man) (3a) νεηνί-ης, ὁ = νεανίας νεόγαμ-ος -ον newly married	κύνηγος=κύνης λογαδ-ος=λογαδός νεανίας=νεηνίης νεόγαμος=νεόγαμος	

D

Croesus' son begs to be allowed to join the expedition.

In *World of Athens*: public eye 4.5–7; envy 4.9–11; persuasion and psychology 8.56ff.

ἀποχρεωμένων δὲ τούτοισι τῶν Μυσῶν, ἐπεσέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκοῶς τῶν ἐδέοντο οἱ Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τόν γε παῖδά σφι συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνίς τάδε· ‘ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ γενναιότατα ἥμιν ἦν ἐξ τε πολέμους καὶ ἐξ ἄγρας φοιτέοντας εὐδοκιμέειν. νῦν δὲ ἀμφοτέρων με τούτων ἀποκληίσας ἔχεις, οὔτε τινὰ δειλίην μοι παριδῶν οὔτε ἀθυμίην. νῦν τε τέοισι με χρὴ ὅμμασι ἐξ τε ἀγορῆν καὶ ἐξ ἄγορῆς φοιτέοντα φαίνεσθαι; κοῖος μέν τις τοῖσι πολιήτησι δόξω εἶναι, κοῖος δέ τις τῇ νεογάμῳ γυναικὶ; κοίω δὲ ἐκείνῃ δόξει ἀνδρὶ συνοικέειν; ἐμὲ ὧν σὺ ἡ μέθες ἱέναι ἐπὶ τὴν Θήρην, ἡ λόγῳ ἀνάπεισον ὄγκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα.’ ἀμείβεται Κροίσος τοισίδε· ‘ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδῶν τοι ποιέω ταῦτα, ἀλλὰ μοι ὅψις ὀνείρου, ἐν τῷ ὕπνῳ ἐπιστᾶσα, ἔφη σε ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γάρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς ὧν τὴν ὄψιν τοιαύτην, τόν τε γάμον τοι τούτον ἔσπευσα, καὶ ἐπὶ τὰ παραλαμβάνομενα οὐκ ἀποτέμπω, φυλακήν ἔχων, εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόντος διακλέψαι. εἰς γάρ μοι μοῦνος τυγχάνεις ἔών παιᾶς· τὸν γάρ δὴ ἔτερον διεφθαρμένον τὴν ἀκοὴν οὐκ εἴναι μοι λογίζομαι.’ ἀμείβεται ὁ νεηνίς τοισίδε· ‘συγγνώμη μέν, ὡς πάτερ, τοι, ιδόντι γε ὄψιν τοιαύτην, περὶ ἐμὲ φυλακήν ἔχειν τὸ δὲ οὐ μανθάνεις, ἀλλὰ λέληθε σε τὸ ὄνειρον, ἐμέ τοι δίκαιον ἐστι φράζειν. φής τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν’

Vocabulary for Section Nineteen D

Notes

2. τῶν: see vocabulary.
2. οὐ ... συμπέμψειν: '[with] Croesus saying that he would not send ...'.
- 3–4. τὰ κάλλιστα ... καὶ γενναιότατα ἥμιν ἦν: 'It was the best and noblest [thing] for us that ...' + acc. and inf.
5. ἀποκληίσας ἔχεις: take together as a perfect.
6. φαίνεσθαι: 'to be seen/looked at' after με χρή. Atys is worried about how people will look at him.
8. κοίω: with ἀνδρί, after συνοικέειν.
9. ἀμείνω: complement to ταῦτα οὕτω ποιεόμενα (subject).
12. ἀπολέεσθαι: '[it said that you] would be killed'.
13. τὰ παραλαμβόμενα: take as a noun, 'the matter in hand'.
14. ἐπὶ: see vocabulary. With τῆς ἐμῆς ζόντος it = 'while I am still alive'.
15. τὴν ἀκοήν: acc. of respect.
16. τοι: see vocabulary, and take with ιδόντι. Understand ἐστι with συγγνώμη.
17. τό: see vocabulary.
- 17–18. δίκαιον ἐστι: 'it is right for (acc.)'.

ἄγρ-η, ἡ hunt (1a)	έφιστα-μαι (ἐπιστα-) stand by (+dat.)	παρορά-ω (παριδ-) notice x (acc.) in γ (dat.)
αἰχμ-ή, ἡ spear-point (1a)	ζό-η, ἡ life (1a)	πολιτήτησι=πολίταις
ἀμείβ-ομαι reply, answer	Θήρ-η, ἡ hunt (1a)	σιδηρέ-ος -η -ον metal, iron
ἀποκληί-ω shut x (acc.) off from γ (gen.)	κοῖος=ποῖος	σφι to them (dat.)
ἀποχρέ-ομαι be content with (+ dat.)	κως=πως	τέστοισι=τίσι with what (goes with ὅμμασι)
ἄχαρις ἄχαρι (ἄχαριτ-) disagreeable	μεθ-/μετ-ίημι allow; let go	το (I. 17) this
δειλί-η, ἡ cowardice	μοῦνος=μόνος	τοι=σοι
διακλέπτ-ω steal (i.e. snatch from the jaws of death)	νεόγαμ-ος -ον newly wed	τῶν=ῶν what (relative)
ἐπί (+ gen.) in the time of	ὄκως=ὅπως	φοιτέ-ω go
εὐδοκιμέ-ω win a glorious reputation	ὄλιγοχρόνι-ος -ον short-lived	φοιτέοντας (understand e.g. ἄνδρας, i.e. 'that men should go ...')
	ὅμμα (ὅμματ-), τό eye (3b)	φυλακήν ἔχω take care
	ὄνειρ-ον, τό dream (2b)	
	ὄψι-ης, ἡ sight, vision (3e)	
	παραλαμβάν-ω undertake	

νὸς δὲ κοῖται μέν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη, τὴν σὺ φοβέας; εἰ μὲν γάρ ὑπὸ δύνοντος τοι εἶπε τελευτήσιν με, ἡ ἄλλου τευ ὅ τι τούτῳ οἴκε, χρῆν δή σε ποιέειν τὰ ποιέις· νῦν δὲ ὑπὸ αἰχμῆς, ἐπείτε ὃν οὐ πρός ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με· ἀμείβεται Κροῖσος· ‘ὦ παῖ, ἔστι τῇ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου· ὃς ὃν νενικημένος ὑπὸ σέο, μεταγινώσκω, μετίημι τέ σε ιέναι ἐπὶ τὴν ἄγρην.’

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19. τήν: see vocabulary.
20. τά: see vocabulary.

ἄγρη, ἡ hunt (1a)
αἰχμή, ἡ spear-point (1a)
ἀμείβομαι reply, answer
ἐνύπνιον, τό dream (2b)
ἔστι τῇ it is the case that
κοῖος=ποῖος
κοτε=ποτε
μεθ-/μετ-ίημι allow; let go
μεταγινώσκω change one's
mind
ὅδοις (όδοντ-), ὁ tusk (3a)
οἴκε=ἔοικε resemble, be like
(+ dat.)
πρός (+ acc.) with a mind
to
σέο/σευ=σοῦ
σιδηρέος -η -ov metal, iron
τὰ=ἃ what (relative)

τευ=τίνος
τήν=ἥn which (relative)
τοι=σοι
ὕπνος, ὁ sleep (2a)
ὗς, ὁ boar (3h)
φοβέαι=φοβῆ
χρῆν past of χρῆ

Vocabulary to be learnt
αἰχμή, ἡ spear-point (1a)
ἀμείβομαι answer, reply to
(+ acc.)
ἔπι (+gen.) in the time of
μετ-/μεθίημι (μεθε-) allōw; let
go
οἴκε=ἔοικε resemble, be like
(+dat.)
ὄψις, ἡ vision, sight (3e)

παραλαμβάνω (παραλαβ-)
undertake; take from
παροράω (παριδ-) notice
σέο/σευ=σοῦ
σιδηρέος η on iron, metal
σφι to them (dat.)
τευ=τίνος
τοι=σοι
ὕπνος, ὁ sleep (2a)
ὗς, ὁ boar (3h)

Note κ. for π in e.g. κοτε (ποτε),
κοῖος (ποῖος), κως (πως),
όκόθεν (όπόθεν) etc.
Note the declension of σφεῖς
'they':
Attic: σφεῖς σφᾶς σφῶν σφίσι(ν)
Ionic: σφεῖς σφέας σφέων σφί(ν)
(σφέα π.)

<p>E</p> <p>Adrastos is placed in charge of Croesus' son and promises to bring him safely back.</p> <p>In <i>World of Athens</i>: reciprocity in human relations 3.4, 4.5.</p>	<p>εἴπας δὲ ταῦτα, ὁ Κροῖσος μεταπέμπεται τὸν Φρύγα Ἀδρηστον, ἀπικομένω δέ οἱ λέγει τάδε· ‘Ἀδρηστε, ἔγώ σε, συμφορῇ πεπληγμένον ἀχάριτι (τὴν τοι οὐκ ὄνειδίζω), ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω, παρέχων πᾶσαν δαπάνην· νῦν ὃν, ὀφείλεις γάρ, ἐμεῦ προποιήσαντος χρηστά ἔς σε, χρηστοῖσι με ἀμείβεσθαι, φύλακα παιδός σε τοῦ ἐμοῦ χρηζίω γενέσθαι ἔς ἄγρην ὁρμωμένου, μή τινες κατ' ὅδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσι φανέωσι ὑμῖν. πρὸς δὲ τούτῳ, καὶ σέ τοι χρέον ἔστι ιέναι ἔνθα ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώιον τε γάρ τοι ἔστι καὶ προσέτι ῥώμη ὑπάρχει.’ ἀμείβεται ὁ Ἀδρηστος· ‘ὦ βασιλεῦ, ἄλλως μὲν ἔγωγε ἂν οὐκ ἥια ἔς ἀεθλον τοιόνδε·</p> <p>Vocabulary for Section Nineteen E</p> <p>Notes</p> <ul style="list-style-type: none"> 2. τήν: relative, picking up συμφορῇ. 3. ὑποδεξάμενος ἔχω: treat as a perfect (cf. 19D 1.5). 4. ἀμείβεσθαι: infinitive after ὀφείλεις. 5. φύλακα ... σε ... γενέσθαι: object after χρηζίω. 5. ὁρμωμένου: with παιδός. 6. ἐπὶ [+ dat., 'for the purpose of'] ; δηλήσι is the dat. s. of δηλητις 'harm, injury'. <p>ἄγρη, ἡ hunt (1a) ἀεθλόν, τό contest (2b) ἄλλως in other circumstances ἀπολαμπρύ-ομαι distinguish oneself in (-έσαι = -ει/ῃ 2nd s. pres. [possibly fut. here]) ἄχαρις ἄχαρι (ἄχαριτ-) ἄνθετος=ἄνθετος δαπάνη, ἡ expense, money (1a) δήλησ-ις, ἡ harm (3e) εἴπας=εἴπων (first aorist is εἴπα 'I said')</p> <p>ἔνθα where (relative) καθαίρω cleanse, purify κακοῦργος -ον evil κλώψ (κλωπ-), ὁ thief (3a) μεταπέμπ-ομαι send for οἰκι-α, τά palace (2b) ὄντειδίζω blame x (acc.) on γ (dat.) πλήσσω strike (perf. part. pass. πεπληγμένος) προποιέω do first, do before</p> <p>προσέτι besides ῥώμη, ἡ strength (1a) ὑπάρχω be, be sufficient ὑποδέξ-ομαι welcome, entertain (=ὑποδέχ-ομαι) φανέωσι=φανῶσι (3rd pl. aor. subj. of φαίνομαι) Φρύξ (Φρυγ-), ὁ Phrygian (3a) χρέον ἔστι=χρή χρηζί-ω desire</p>
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ούτε γάρ συμφορῇ τοιῆδε κεχρημένον οἰκός ἔστι ἐξ ὁμήλικας εὖ πρήσσοντας ἵέναι,
οὐτε τὸ βούλεσθαι πάρα, πολλαχῇ τε ἄν ίσχον ἐμεωυτόν. νῦν δέ, ἐπείτε σὺ σπεύδεις
καὶ δεῖ τοι χαρίζεσθαι (ὅφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι), ποιέειν εἰμὶ ἔτοιμος
ταῦτα, παῖδα τε σόν, τὸν διακελεύει φυλάσσειν, ἀπῆμονα, τοῦ φυλάσσοντος
εἴνεκεν, προσδόκα τοι ἀπονοστήσειν.'

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9. οἰκός: see vocabulary. Understand 'for one who κεχρημένον ... λέναι'.

10. τὸ βούλεσθαι: verb-noun/gerund (257), subject of πάρα.

12. παῖδα σόν ... ἀπῆμονα: object of προσδόκα (imperative), 1.13.

ἀπήμων ἄπημον (ἀπημον-)	πάρα=πάρεστι it is in one's power, possible	ὑπάρχω be, be sufficient; begin (+gen.)
unharmed	πολλαχῇ for many reasons	ὑποδέχομαι welcome, entertain
ἀπονοστέ-ω return	προσδοκά-ω expect	χαρίζομαι oblige; please; be dear to (+ dat.)
διακελεύ-ομαι exhort, direct (-εῖαι = -ει/η, 2nd s. pres.)	τοιόσδε τοιῆδε τοιόνδε like this	<i>Note that -εῖαι is used for -ει or -η in the 2nd s. middle, mostly of ε contr. verbs only, but occasionally of other verbs as well, e.g. διακελεύει, ἀπολαμπρῦνει (where the ε may indicate the future)</i>
είνεκεν=ένεκα	χαρίζ-ομαι oblige (+ dat.)	
ἐμεῦ=έμοι		
ἔπι δήλησι bent on mischief	Vocabulary to be learnt	
εἶν πρήσσω=εῖν πράττω	ἄγρη, ἡ hunt (1a)	
ἡια=ἡια (past of ἔρχομαι/εῖμι)	εὖ πράττω fare well, be prosperous	
ἴσχ-ω hold back, restrain	πάρα, πάρεστι it is possible for X (dat.)	
κεχρημένον 'for one who has met'	τοιόσδε τοιῆδε τοιόνδε of this kind	
οἰκός=εἰκός likely		
ὁμήλιξ (ὁμηλικ-), ὁ companion (3a)		



περιστάντες αὐτὸν κύκλῳ, ἐσηκόντιζον

F

ἐκ θεοῦ νέμεσις μεγάλη

In *World of Athens*: Zeus 3.3; *xenia* 4.2; divine injustice 3.7; human responsibility 4.25–7; Herodotus and history 8.41.

τοιούτοισι ἐπείτε οὗτος ἀμείψατο Κροῖσον, ἥισαν μετὰ ταῦτα, ἔξηρτυμένοι λογάσι τε νενίησι καὶ κυσί. ἀπικόμενοι δὲ ἐξ τὸν Ὅλυμπον τὸ ὅρος, ἐζήτεον τὸ θηρίον, εύροντες δὲ καὶ περιστάντες αὐτὸν κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόρον, καλεόμενος δὲ Ἀδραστος, ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός ὁ μὲν δή, βληθεὶς τῇ αἰχμῇ, ἐξέπληγε τοῦ ὄνείρου τὴν φήμην, ἔθεε δέ τις ἀγγελέων τῷ Κροίσῳ τὸ γεγονός, ἀπικόμενος δὲ ἐξ τὰς Σάρδις τὴν τε μάχην καὶ τὸν τοῦ παιδός μόρον ἐσήμηνε οἱ. ὁ δὲ Κροίσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογεῖτο ὅτι μιν ἀπέκτεινε τὸν αὐτὸς φόρον ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ, δεινῶς ἑκάλεε μὲν Δία καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθώς εἴη, ἑκάλεε δὲ ἐπίστιον τε καὶ ἐταιρίον, τὸν αὐτὸν τοῦτον ὄνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων, διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φρονέα τοῦ παιδὸς ἐλάνθανε βόσκων, τὸν δὲ ἐταιρίον, ὃς φύλακα συμπέμψας αὐτὸν εὐρήκοι πολεμιώτατον. παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἴπετο οἱ ὁ φονεύς. στὰς δὲ οὗτος

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Vocabulary for Section Nineteen F

Notes

8. ἀπέκτεινε: the subject is Adrastus, picked up by τόν 'whom'.
9. αὐτός: '[Croesus] himself'.
- 9-11. Δία καθάρσιον ... ἐπίστιον ... ἐταιρίον: 'Zeus [as god] of purification ... and [as god] of the hearth and [god] of friendship'.
10. τά: 'the things that/what' (relative).
13. φύλακα: 'as a guard'.

ἀγγέλλ-ω announce, report (ful. ἀγγελέω)	ἥσαν = ἥσαν (past of ἔρχομαι/ εῖμι)	περιημεκτέ-ω be grieved at (+ dat.)
ἀμαρτάν-ω miss (+gen.)	Θέ-ω run	περιστά-μαι (περιστά-) stand round
βάλλ-ω (βαλ-) hit (aor.pass. ἔβλήθην)	καθαίρ-ω purify, cleanse	πρό (+ gen.) in front of Σάρδι-ες, αἱ Sardis (<i>Croesus'</i> capital)
βόσκ-ω nurture, feed	καθάροι-ος -ον (sc. 'Zeus, god') of purification	σημαίν-ω tell
γέγονα int. perf. of γίγνομαι (part. γεγονώς or γεγώς)	κύκλ-ος, ὁ circle (2a)	συνταράσσ-ω overwhelm
δεινολογέ-ομαι grieve	λογάς (λογαδ̄), ὁ selected	τὸν δὲ 'and on Zeus as ἔταιρήος, because ...'
ἐκπίμπλη-μι (ἐκπλησ-) fulfil	μαρτύρ-ομαι invoke	τὸν μὲν 'and on Zeus as ἔπιστιος, because ...'
ἐξαρτύ-ω equip	μόρ-ος, ὁ fate (2a)	φήμ-η, ἡ prophecy (1a)
ἐπίστι-ος -ον (sc. 'Zeus, god') of the hearth	οἰκί-α, τά palace (2b)	φον-εύς, ὁ murderer (3g)
ἐσακοντί-ω hurl a javelin at	"Ολυμπ-ος, ὁ Olympos (2a)	
ἔταιρή-ος (sc. 'Zeus, god') of friendship	ὄνομά-ζω name	
	διπισθε behind	
	πεπονθώς perf. part. of πάσχω	

πρὸ τοῦ νεκροῦ, παρεδίδουν ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάξαι
μιν κελεύων τῷ νεκρῷ, λέγων τὴν τε προτέρην ἑωυτοῦ συμφορήν, καὶ ὡς ἐπ' ἔκεινῃ
τὸν καθήραντα ἀπολωλεκώς εἴη, οὐδέ οἱ εἴτι βιώσιμον. Κροῖσος δέ, τούτων ἀκούσας,
τὸν τε Ἀδρηστον κατοικτίρει, καίπερ ἐών ἐν κακῷ οἰκητῷ τοσούτῳ, καὶ λέγει πρὸς
αὐτόν· 'ἔχω, ὡς ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωυτοῦ καταδικάζεις
θάνατον. εἰς δὲ οὐ σύ μοι τοῦ κακοῦ αἵτιος, εἰ μὴ ὅσον ἀέκων ἔξεργασαο,
ἀλλὰ θεῶν κού τις, δῆς μοι καὶ πάλαι προεσῆμαι τὰ μέλλοντα ἔσεσθαι.' Κροῖσος
μέν νυν ἔθαψε, ὡς οἰκός ἦν, τὸν ἑωυτοῦ παῖδα· Ἀδρηστος δέ, ὁ Γορδίεω τοῦ Μίδεω,
οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ καθήραντος,
ἐπείτε ήσυχή τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος ἀνθρώπων
εἶναι, τῶν αὐτὸς ἥδες, βαρυσυμφορώτατος, ἐπικατασφάξει τῷ τύμβῳ ἑωυτόν.

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16. κελεύων: supply 'Croesus' as object.
16. προτέρην: i.e. Adrastus' unintentional slaughter of his brother (19B, 8-9).
16. ἐπὶ ἔκεινῃ: see vocabulary.
25. εἶναι ... βαρυσυμφορώτατος: 'that he was the most [lit.] heavy-fated'.
25. τῶν: attracted into the gen. by its antecedent ἀνθρώπων (218b).

ἀκοντίζω throw javelin at
ἀπολωλεκώς perf. part. of
ἀπόλλυμι

βαρυσύμφορ-ος -ον accursed
βιώσιμ-ος -ον worth living
Γορδί-ας, ὁ Gordias (1d) (gen.
Γορδί-ω)

εἰ μὴ ὅσον except in as far as
εἴς = εἰ you are
ἔνθα where (tr. 'at this point')
ἔξεργάζ-ομαι do a deed
(ἔξεργάσσω = ἔξηργάσω, 2nd
s. aor.)

ἐπὶ ἔκεινῃ 'in addition to that

(previous tragedy)'

ἐπικατασφάζ-ω slay x (acc.)

over γ (dat.)

ἥδες = ἥδει (past of οἶδα)

Θάπτ-ω bury

καθαίρ-ω purify, cleanse

κατοικτίρ-ω pity

κου = που
Μίδ-ας, ὁ Midas (1d) (gen.
Μιδέ-ω)

οἰκητή-ος -η -ον personal

οἰκός = εἰκός

ὄρ-ος, τό mountain (3c)

πάλαι long ago

προσημάν-ω prophesy

προτείν-ω stretch out

σῆμα (σηματ-), τό mound (3b)

(marking a grave)

συγγινώσκ-ομαι

acknowledge

τύμβ-ος, ὁ grave (2a)

φον-εύς, ὁ murderer (3g)

Vocabulary to be learnt

ἀγγέλλω (ἀγγειλα-; fut.

ἀγγελέω) report, announce

ἀμαρτάν-ω (ἀμαρτ-) miss; make

a mistake

βάλλω (βαλ-) hit (aor. pass.
έβληθην)

γέγον-α irr. perf. of γίγνομαι

(pari. γεγον-ώς or

γεγ-ώς)

ἔνθα where, there

θέω run

καθαίρω (καθηρα-) purify;

cleanse

μαρτύρομαι invoke, call to

witness

οἰκία, τά palace (2b)

οἰκός = εἰκός

ὄρ-ος, τό mountain (3c)

πάλαι long ago

κου = που

πρό (+gen.) before, in

front of

προτείνω stretch out

σημαίνω tell, signal

So ends the story of Adrastus. Croesus continued to be hounded, yet loved, by the gods, as you can now read in the following account, by Herodotus, of his end as king of Lydia. As you have read on p. 225, the Persians were already pushing against Croesus' frontiers and eventually Sardis fell. Cyrus is the Persian king. He has placed Croesus on a pyre:

And as Croesus stood on the pyre, he remembered the words of Solon and realised how divinely inspired they had been, that no man was happy while he still lived. As this memory came back to him, he broke his silence and groaning deeply called aloud three times 'Solon'.

When Cyrus heard this, he instructed his interpreters to ask Croesus who it was on whom he was calling. Croesus at first maintained silence in the face of their questions, but eventually, under compulsion, said, 'He was a man whom I would have given much money to see in conversation with every ruler in the world.' The interpreters could not understand this and asked again what he meant. Under the pressure of their insistent questioning, Croesus explained how the Athenian Solon had come to visit him in Sardis, had seen all the magnificence he had to offer, and had dismissed it in so many words; and how everything Solon had said had turned out to be the case, although his words had not been directed so much at Croesus as at all mankind, especially at those who considered themselves happy.

While Croesus spoke, the fire had been lit and the edges of the pyre were already burning. But when Cyrus heard what the interpreters said, he had a change of heart, moved by the consideration that he, a mortal, was burning alive another whose happiness had been no less than his own; besides, he feared retribution (for it occurred to him that instability was the hallmark of all human life). So he ordered his men to put the fire out as quickly as possible and to bring Croesus and those with him down from the pyre. But try as they might, the fire was too strong for them.

Then, as the Lydians relate, Croesus, who had learnt of Cyrus' change of heart and saw the men's vain efforts to douse the fire, called in supplication upon Apollo to come down and save him from his plight, if ever he had offered pleasing gifts to him. So in tears he called upon the god; and suddenly, from out of a clear and windless sky, storm clouds gathered and burst in a torrential downpour, extinguishing the fire. So Cyrus, realising that Croesus was a good man and loved by the gods, brought him down from the pyre and questioned him as follows: 'Who was it, Croesus, who persuaded you to march against my country and make yourself my enemy rather than my friend?' And Croesus replied, 'O king, it was I who did it – to your great advantage, though to my own great misfortune. But responsibility for what has happened rests with the god of the Greeks, who encouraged me to fight. No one is so foolish that he prefers war to peace. For in the one, sons bury their fathers, in the other fathers bury their sons. But I must suppose it was the gods' will that these things should happen.'

When Croesus said this, Cyrus had him released and brought him to sit near himself and treated him with much consideration; and it was with the greatest respect that both he and all those with him looked upon Croesus.



Odysseus, Athene and Nausikaa

Introduction

Section Twenty, the final section of the first half of the Course, introduces Homer through the story of Odysseus and Nausikaa. The shift of emphasis apparent in Section Nineteen, which took you away from the secular society of Neaira and Aristarkhos to an interpretation of history which depended on the intervention of the gods in man's affairs, is continued here. Homer's world is one in which the gods move easily amongst the (mortal) heroes of the Greeks (whom the gods are made, in many ways, to resemble), and heroes are quite often, as a result, called 'godlike'. Yet there is a deeper sense of the value of mere humanity in Homer than perhaps in any other Greek writer.

Homer and his poems

The *Iliad* and *Odyssey* are the very first works of literature of Western civilisation, and some would say they are rivalled only by Shakespeare. In reading them, you will be placing yourself in a mainstream of human experience which stretches back for some 2,700 years, and will stretch forward for as long as books are read. No other works have made, directly or indirectly, such a profound impact upon Western literature, or exercised such a compelling grip upon the human imagination over so long a period.

The two poems had probably reached the form in which we now have them by about 700. Tradition tells us that their composer was Homer and that he was blind. Both poems deal with events surrounding the Trojan War which, if it did take place (and it may have), occurred about 1200. What is certain is that the poems are the result of hundreds of years of oral (not written) storytelling, passed on down through generations of singers who altered, adapted and modified the traditional tales to suit their own vision, ability and audience. Homer is the culmination of that tradition.

The *Iliad* describes an incident that occurred during the Greek siege of Troy, triggered off by an ugly clash between Agamemnon, the Greek commander-in-chief, and Akhilleus, mainstay of the Greek army. The *Odyssey* describes the home-coming of the Greek hero Odysseus from Troy after the war is over, and Odysseus' re-establishment as lord of his homeland, Ithaka, in the face of the opposition of 108 suitors who have spent the years of his absence courting



Odysseus, on his way home from Troy, hears the song of the Sirens unscathed. One of the Sirens, doomed to die in this event, falls to her death.

his wife Penelope. The incident you are about to read is taken from Odysseus' adventures on his way home from Troy to Ithaka.

The most striking feature of Homer's work is its repetition of words, phrases and clauses. This is the direct consequence of the oral style of composition in which Homer worked. But, as you will quickly find out, far from acting as a constraint upon the poetry, this repetition actually enhances it.

Homeric dialect

Homeric dialect consists of a mixture of Aeolic and Ionic forms, with a scattering of Attic, Arcado-Cypriot and others. Forms you will not know are noted in the vocabulary, and a summary of the main differences between Homeric and Attic Greek is contained in the accompanying section of the grammar. If you have a good grasp of Ionic, you will not find Homeric dialect difficult, and sentences tend to be straightforward grammatically. It is the very large Homeric vocabulary which always presents problems, although the repetition helps considerably.

For a brief description of the hexameter, the metre in which all Greek epics are composed, see the *Grammar*, 226.

Source

Homer, *Odyssey* 6

Time to be taken

Three weeks

Section Twenty A–G: Odysseus and Nausikaa

A

Introduction

Odysseus has left Troy for home with his contingent of ships, but is swept off course and, in a series of adventures with such mythical creatures as the Cyclopes, the Lotus Eaters, Kirke, the Sirens and Skylla and Kharybdis, loses all his ships and men. He himself is washed up on the island of the demi-goddess Kalypso, where he is kept against his will for a number of years. Eventually, the gods order his release and Odysseus builds himself a boat and sets sail for his home, Ithaka. But Poseidon the sea-god, still enraged at Odysseus for blinding his son the Cyclops, wrecks the boat. Odysseus swims to land and arrives at Scheria, where he hauls himself ashore and collapses joyfully under a bush to sleep. Meanwhile his patron goddess, Athene, is working on his behalf to arrange a welcome for him amongst the Phaiakians, who inhabit the island.

The interleaved translation is by Richmond Lattimore.

In World of Athens: Homer 1.10–11, 17, 8.1; dreams 3.8, 12, 14–16; display and reputation 4.5–8.

There is a good edition by Janet Watson, *Homer: Odyssey VI and VII* (Bristol 2005); and for more advanced students by AF Garvie, *Homer: Odyssey VI–VIII* (Cambridge 1994).

While Odysseus sleeps, Athene visits Nausikaa, the daughter of Alkinoös (king of the Phaiakians), in a dream and suggests that she should go to the river next day to wash the royal linen. Her part played, Athene returns to Mount Olympos.

ὣς δέ μὲν ἔθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ὁ ἐξ Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
men, who formerly lived in the spacious land, Hypereia,
next to the Cyclopes, who were men too overbearing,
and who had kept harrying them, being greater in strength. From here
godlike Nausithoös had removed and led a migration,
and settled in Scheria, far away from men who eat bread,
and driven a wall about the city, and built the houses,
and made the temples of the gods, and allotted the holdings.
But now he had submitted to his fate, and gone to Hades,
and Alkinoös, learned in designs from the gods, now ruled there.
It was to his house that the gray-eyed goddess Athene
went, devising the homecoming of great-hearted Odysseus.

5

10

and she went into the ornate chamber, in which a girl
was sleeping, like the immortal goddesses for stature and beauty,
Nausikaa, the daughter of great-hearted Alkinoös,
and beside her two handmaidens with beauty given from the Graces
slept on either side of the post with the shining doors closed.

ἡ δ', ἀνέμου ὡς πνοιή, ἐπέσσυτο δέμνια κούρης,
στῇ δ' ἄρ' ὑπέρ κεφαλῆς, καί μιν πρὸς μῆθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλεῖτο Δύμαντος,
ἡ οἱ ὅμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.

Vocabulary for Section Twenty A

Grammar for 20A–G

- Homeric dialect
- Homeric hexameters

Notes

1. ὁ μέν: ‘he’, shortly to be qualified as πολύτλας δῖος Ὀδυσσεύς, and contrasted with Athene (1.2).
20. 2. ή δέ: ‘and she’ (Athene).
20. 3. ἐπέσσυτο: the 2nd aorist of ἐπισεύματι (ἐπεσσύμην). Note the doubled σσ.
21. 4. μιν πρὸς μῆθον ἔειπεν: πρός here is strictly an adverb (‘directionally’) with a double acc., [spoke] a μῆθον [to] μιν. Note the doubled augment of ἔειπεν.
23. 5. οἰ: i.e. as Nausikaa.

Ἀθήνη, ἡ Athene (1a)
ἄνεμος, ὁ wind (2a)
ἄρα straightaway, then
ἀρημένος -η -ovn overcome
αὐτάρ but
βῆ=ἔβη
δέμνι-α, τά bed (2b)
δῖος -α -ovn godlike
Δύμας (Δύμαντ-), ὁ Dymas (3a)
ἔην=ἡν

εἰδομέν-ος -η -ovn making
oneself like (+dat.)
ἐπισεύ-ομαι hurry to (+acc.)
ἔς=εἰς
θυμ-ός, ὁ heart, soul (2a)
καθεῦδε=ἐκάθευδε
κάματ-ος, ὁ weariness (2a)
κεχάριστο 3rd s. perf. of
χαρίζομαι
κούρη, ἡ maiden (1a)

μῆθ-ος, ὁ word (2a)
ναυσικλεῖτ-ός -ή -όν famous for
ships
Ὀδυσσ-εύς, ὁ Odysseus (3g)
ὅμηλικ-η of same age as (+dat.)
πνοι-ή, ἡ breath (1a)
πολύτλας long-suffering
στῇ=ἔστη
Φαίηκες, οἱ Phaiakians (3a)
ώς thus. so



ἡμίόνους καὶ ἄμαξαν

- τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·
 'Ναυσικά, τί νύ σ' ὅδε μεθήμονα γείνατο μῆτηρ;
 εἴματα μέν τοι κεῖται ἀκηδέα σιγαλόσεντα,
 σοὶ δὲ γάμιος σχεδόν ἔστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
 ἔννυσθαι, τὰ δὲ τοῖσι¹ παρασχεῖν οἵσι κέ σ' ἄγωνται.
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
 ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μῆτηρ.
 ἀλλ' ἴομεν πλυνέουσαι ἄμ' ήσοι φαινομένηφι·
 καί τοι ἐγὼ συνέριθος ἄμ' ἔψιμαι, ὅφρα τάχιστα
 ἔντυνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
 ἥδη γάρ σε μνᾶνται ἀριστῆς κατὰ δῆμον
 πάντων Φαιήκων, ὅθι τοι γένος ἔστι καὶ αὐτῇ.
 ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἡώθι¹ πρὸ²
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἢ κεν ἄγησι
 ζωστρά τε καὶ πέπλους καὶ ϕήγεα σιγαλόσεντα.
 καὶ δὲ σοὶ ὡς' αὐτὴ πολὺ κάλλιον ἡὲ πόδεσσιν
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ¹ πλυνοί¹ εἰσι πόληος.¹
 ἡ μὲν ἄρ' ὃς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
 Οὐλυμπόνδ, ὅθι φασὶ θεῶν ἔδος ἀσφαλές αἰεὶ¹
 ἔμμεναι· οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ'¹ ὅμβρῳ
 δεύεται οὔτε χιών ἐπιπίλναται, ἀλλὰ μάλ' αἰθρῃ
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἰγλή·
 τῷ¹ ἔνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.
 ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

24. τῇ μιν ἐεισαμένη: 'likening herself [μιν] to her [=the daughter of Dymas]'. This repeats l.22. It is a very common device in Homer, known as 'ring-composition'. The poet uses it to deal with digressions, bringing his audience back to the point where the digression started. Compare l.13 with ll.13-14 above.

26. τοι: the equivalent of 'your' [the clothes for you] or perhaps 'by you', after ἀκηδέα.

27. ἵνα: see vocabulary: here it takes the indicative.

27. καλά: i.e. εἴματα, object of ἔννυσθαι.

27. αὐτήν: '[you] yourself', subject of χρή.

28. παρασχεῖν: a second inf. after χρή, with τά ('them' =εἴματα) as its object.

29-30. φάτις ἐσθλή: subject.

31. ίομεν: (see vocabulary); a subjunctive often shows a short vowel in Homer.

31. φαινομένηφι: (see vocabulary); the -φι ending is often used as a dative.

35. τοι: take with αὐτῇ.

- | | |
|-----|---|
| 39. | κάλλιον: supply ἔστι. |
| 46. | τῷ ἔνι: = ἐν τῷ, i.e. 'there'. |
| 47. | ἀπέβη ... διεπέφραδε: ring composition with 41 εἰποῦσ' ἀπέβη. |
| | ἄγησι=ἄγῃ (3rd s. pres. subj.) |
| | ἄγ-ομαι lead in marriage |
| | Ἄθην-ή, ἡ Athene (1a) |
| | αἴγλ-η, ἡ light, radiance (1a) |
| | αἰεί=αῖσι |
| | αἴθρ-η, ἡ clear sky (1a) |
| | ἀκηδ-ής -ές uncared for |
| | ἀμα (+dat.) at the same time as |
| | ἀμαξ-α, ἡ wagon (1c) |
| | ἀνέφελ-ος -ον unclouded |
| | ἀπό ... εἰμι be distant from
(+gen.) |
| | ἀριστ-εύς, ὁ nobleman (3g) |
| | ἀσφαλ-ής -ές safe, secure |
| | γείνατο=ἐγείνατο |
| | γείν-ομαι (γειν-) bear |
| | γλαυκῶπις (γλαυκωπίδ-), ἡ
grey-eyed |
| | δεύ-ω besprinkle, bedew |
| | δήν for a long time |
| | διεπέφραδε aor. of διαφράζω
speak to |
| | ἔδ-ος, τό seat (3c) |
| | ἐξισάμεν-ος -η -ον likening x
(acc.) to γ (dat.) |
| | εἵματα, τά clothes (3b) |
| | ἔμμενται=εῖναι |
| | ἐνί=ἐν |
| | ἔννυ-μαι put on |
| | ἐντύν-ομai get oneself ready
(ἐντυνέαι=2nd s. subj.) |
| | ἐπιδέρομεν (it) is spread over
(perf. of ἐπιτρέχω) |
| | ἐπιπλίνα-μαι come near |
| | ἐποτρύν-ω urge, persuade |
| | ἔσσεαι=ἔσει (2nd s. fut. of εἰμί) |
| | ἔφοπλίζ-ω get ready |
| | ζώστρ-ον, τό belt, girdle (2b) |
| | ἡέ=ἢ |
| | ἥμαρ (ἥματ-), τό day (3b) |
| | ἥψθι πρό before dawn |
| | ἥψις, ἡ dawn (dat. ἡσι) |
| | ἵνα (+ind.) where, when |
| | ἵσμεν=ἵωμεν |
| | κάλλιον (understand ἔστι) it is
better |
| | κε=ᾶν |
| | κλιυτ-ός -ή -όν famous |
| | κούρ-η, ἡ maiden (1a) |
| | λευκ-ός -ή -όν white |
| | μάκαρ (μακαρ-), ὁ blessed |
| | μεθήμων μέθημων (μεθημον-)
lax, careless |
| | μνά-ομαι woo, court |
| | Ναυσικά-α, ἡ Nausikaa (1b)
(daughter of Alkinoos, king of
the Phaiakians) |
| | νυ=νυν |
| | ὅθι where; in which place |
| | ὄψιρ-ος, ὁ shower, rain (2a) |
| | Οὐλύμπονδε to Olympos |
| | ὄφρα =ίνα (+subj.) in order to |
| | παρθέν-ος, ἡ maiden, unwedded
girl (2a) |
| | πέπλ-ος, ὁ robe, mantle (2a) |
| | πετάννυ-μαι spread out (perf.
pass. πέπταμαι) |
| | πλυν-ός, ὁ washing place (2a) |
| | πλυν-ω wash (fut. πλυνέω) |
| | ποδέσσι(ν)=ποσί (ν) on foot
(πους) |
| | πόληος=πόλεως |
| | πολλόν far, a long way |
| | πότνια lady (nom. s. f.) |
| | πρός ... εἶπεν addressed x (acc.)
to γ (acc.) |
| | πρόσφημι speak to |
| | ῥῆγ-ος, τό rug, blanket (3c) |
| | σιγαλό-εις -εσσα -εν
(σιγαλοεντ-) shining |
| | συνέριθ-ος, ἡ fellow-worker,
companion (2a) |
| | τά (1.28) =αὐτά 'things' |
| | τέρπ-ομαι enjoy oneself |
| | τῇ (1.24) =αὐτῇ (i.e. Dymas'
daughter) |
| | τινάσσω shake |
| | τοι 'let me tell you/look
here' |
| | τοῖσι ... οῖ (1.29) =αὐτοῖς... οῖ
'for those ... who' |
| | τῷ (1.46) =αὐτῷ |
| | ὑπέρ (+gen.) above |
| | φαινομένη φι=φαινομένη |
| | φάτ-ις, ἡ reputation (3e) |
| | χαίρ-ω rejoice |
| | χιών (χιον-), ἡ snow (3a) |
| | Vocabulary to be learnt |
| | αἰεί=ᾶτει |
| | ἄρα straightaway |
| | ἀσφαλής ἐς safe, secure |
| | δέμνια, τά bed, bedding (2b) |
| | κε (κεν) (enclitic)=ἄν |
| | κούρη=κόρη, ἡ daughter; girl
(1a) |
| | χαίρω rejoice |
| | ώς thus, so |

B

Prompted by the dream, Nausikaa approaches her father and, with the innocent guile of a favourite daughter, suggests that he should grant her permission to do the washing for the family at the river next day.

αὐτίκα δ' Ἡώς ἤλθεν ἐύθρονος, ἦ μιν ἔγειρε
Ναυσικάαν εὔπεπλον ἄφαρ δ' ἀπεθαύμασ' ὅνειρον,
βῆ δ' ἴμεναι διὰ δῶμαθ', ἵν' ἀγγείλειε τοκεῦσι,
πατρὶ φίλω καὶ μητρὶ κιχήσατο δ' ἔνδον ἐόντας
ἡ μὲν ἐπ' ἑσχάρῃ ἥστο, σὺν ἀμφιπόλοισι γυναιξίν,
ἥλακατα στρωφῶσ' ἀλιπόρφυρα τῷ δὲ θύρας
ἔρχομένω ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐξ βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
ἡ δέ, μάλ' ἄγχι στᾶσα, φίλον πατέρα προσέειπε
‘πάππα φίλ’, οὐκ ἀν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
ἐξ ποταμὸν πλυνέουσα, τά μοι ἡρυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα
βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ' ἔχοντα.
πέντε δέ τοι φίλοι υἱες ἐνὶ μεγάροις γεγάσασιν,
οἵ δύ’ ὀπύιοντες, τρεῖς δ’ ἥτιθεοι θαλέθοντες;
οἱ δ’ αἰεὶ ἐθέλουσι, νεόπλυντα εἴματ’ ἔχοντες,
ἐξ χορὸν ἔρχεσθαι τὰ δ’ ἐμῇ φρενὶ πάντα μέμηλεν.
ώς ἔφατ’ αἴδετο γάρ θαλερὸν γάμον ἔξονομῆναι
πατρὶ φίλω: ὁ δὲ πάντα νόδει καὶ ἀμείβετο μύθῳ.
‘οὔτε τοι ἡμίονων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίη ἀραρυῖαν.’
ώς εἰπών, δμῶεσιν ἐκέλετο, τοὶ δ’ ἐπίθοντο.

Vocabulary for Section Twenty B

Notes

48. μιν: ‘her’, to be shortly explained as Ναυσικάαν εὔπεπλον.
 50. βῆ δ' ἴμεναι: ‘and she went to go...’
 51. ἐόντας: see vocabulary.
 53. τῷ: see vocabulary; take with ἔρχομένω after ξύμβλητο.
 55. ἵνα: here with the indicative; contrast I.11.
 60–1. ἐόντα ... ἔχοντα: see vocabulary.
 67. πάντα: ‘everything’.
 71. τοί: the accent indicates that this = οἱ, ‘they’.

50 55 60 65 70

ἀγαυ-ός -ή -όν noble	εὔκυκλ-ος -ον with fine wheels	προσέειπε=προσεῖπε spoke to
ἄγ-ομαι bring for oneself	εὔπεπλ-ος -ον fair-robed	ρέρυπωμέν-ος -η -ον dirty
ἄγχι close	ἐφοπλίζ-ω get ready (fut.)	στρωφά-ω twist, spin
αἰδ-ομαι feel reticence about	ἐφοπλίσσω	τέκ-ος, τό child (3c uncontr.)
(+ inf.)	ἔχοντα 1.61 take with οοι 1.60	τοκ-εύς, ὁ parent (3g)
ἀλιπόρφυρ-ος -ον purple	ἡτίθε-ος, ὁ bachelor (2a)	τῷ (1.6)=αὐτῷ (i.e. father)
Ἀλκίνο-ος, ὁ Alkinoos (2a) (<i>king of the Phaiakians, Nausikaa's father</i>)	ἥλακατ-α, τά wool (on the distaff) (2b)	ὑπερτερί-η, ἡ covering, canopy (1a)
ἀμφίπολ-ος, ἡ servant,	ἥματ be seated (ἥστο 3rd s. past)	ὑψηλ-ός -ή -όν high
handmaiden (2a)	ἡ μέν i.e. her mother	φθον-έω begrudge (+gen.)
ἀπήν-η, ἡ wagon (1a)	ἡώς, ἡ dawn	φρήν (φρεν-), ἡ heart, mind (3a)
ἀποθαυμάζ-ω wonder at	Θαλέ-θω thrive	χορός, ὁ dance (2a)
ἀφαρυῖν fitted (acc. s. f. perf.)	Θύρας η the outside, out	χρώς, ὁ body, flesh (dat. χροί)
part. of ἀφαρίσκω)	ἱμεναι=ἱέναι	
ἄφαρ at once	ἱνα (+ind.) where	
γεγάσσιν 3rd pl. perf. of	καθαρ-ός -ή -όν clean	
γίγνομαι	κάλεον=έκαλουν	
διά (acc.) through	κέλ-ομαι command (+dat.)	
δμῶς (δμω-), ὁ slave (3a) (dat.	(έκειλετο 3rd s. aor.)	
pl. δμώεσιν)	κιγχάν-ω (κιχηρ-) meet	
δώματ-α, τά house, palace (3b)	κλειτ-ός -ή -όν famous	
ἐγέρ-ω rouse	κλυτ-ός -ή -όν splendid, lovely	
ἔγειρε=ἔγειρε	μέγαρ-α, τά house, palace (2b)	
εἵματ-α, τά clothes (3b)	μέμηλεν perf. of μέλει	
ἐν (=ēn)	μετά (+acc.) among; (+dat.)	
ἐξονομαίν-ω (ἐξονομην-)	among, in company with	
mention	μῆθ-ος, ὁ word	
ἔσικε it is right for (+dat.)	νεόπλυτ-ος -ον newly washed	
ἐόντα 1.60 take with οοι 1.60	ξύμβλητο=ξυνέβλητο (3rd s. aor.)	
ἐόντας 1. 22 understand ‘parents’	mid. of ξυμβάλλομαι meet	
ἔρχευ=ἔρχων	[+dat.]	
ἐξ-είς	δπτύ-ω be married	
ἐσχάρ-η, ἡ hearth (1a)	πάππας, ὁ father (voc. πάππα)	
εὔθρον-ος -ον lovely,	πέντε five	
fair-throned	πλύν-ω wash (fut. πλυνέω)	

and brought the mule wagon with good wheels outside and put it together, and led the mules under the yoke and harnessed them, and the girl brought the bright clothing out from the inner chamber and laid it in the well-polished wagon. Meanwhile her mother put in a box all manner of food, which would preserve strength, and put many good things to eat with it, and poured out wine in a goatskin bottle, and her daughter put that in the wagon. She gave her limpid olive oil in a golden oil flask for her and her attendant women to use for anointing.

75

Nausikaa took up the whip and the shining reins, then

80

whipped them into a start and the mules went noisily forward
and pulled without stint, carrying the girl and the clothing.
She was not alone. The rest, her handmaidens, walked on beside her.

Now when they had come to the delightful stream of the river,
where there was always a washing place, and plenty of glorious
water that ran through to wash what was ever so dirty,
there they unyoked the mules and set them free from the wagon,
and chased them out along the bank of the swirling river

85

to graze on the sweet river grass, while they from the wagon
lifted the wash in their hands and carried it to the black water,
and stamped on it in the basins, making a race and game of it
until they had washed and rinsed all dirt away, then spread it
out in line along the beach of the sea, where the water
of the sea had washed the most big pebbles up on the dry shore.

90

Then they themselves after bathing and anointing themselves with olive oil,
ate their dinner all along by the banks of the river
and waited for the laundry to dry out in the sunshine.

But when she and her maids had taken their pleasure in eating,
they all threw off their veils for a game of ball, and among them
it was Nausikaa of the white arms who led in the dancing;
and as Artemis, who showers arrows, moves on the mountains
either along Taÿgetos or on high-towering
Erymanthos, delighting in boars and deer in their running,
and along with her the nymphs, daughters of Zeus of the aegis,
range in the wilds and play, and the heart of Leto is gladdened,
for the head and the brows of Artemis are above all the others,
and she is easily marked among them, though all are lovely,
so this one shone among her handmaidens, a virgin unwedded.

95

100

C

As the girls play ball by the beach, Athene engineers an encounter with Odysseus.

ἀλλ’ ὅτε δὴ ἄρ’ ἔμελλε πάλιν οἴκονδε νέεσθαι,
ζεύξασ’ ἡμίονους, πτύξασά τε εἴματα καλά,
ἔνθ’ αὐτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
ώς Ὁδυσσεὺς ἔγροιτο, ἴδοι τ’ εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.

110

σφαῖραν ἔπειτ’ ἔρριψε μετ’ ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ’ ἔμβαλε δίνη,
αἱ δὲ ἐπὶ μακρὸν ἄυσαν. ὁ δὲ ἔγρετο δῖος Ὅδυσσεύς,
ἐζόμενος δὲ ὥρματε κατὰ φρένα καὶ κατὰ θυμόν·

115

‘ὦ μοι ἐγώ, τέων αὗτε βροτῶν ἐς γαῖαν ίκάνω;
ἥ δὲ οἵ γ’ ύβρισταί τε καὶ ἄγριοι οὐδέ δίκαιοι,
ἥ εἰ φιλόξεινοι, καί σφιν νόος ἔστι Θεοῦδῆς;
ἄς τέ με κουράων ἀμφήλυθε θῆλυς ἀύτῃ,
νυμφάων, αἱ ἔχοντο ὄρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἥ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
ἄλλ’ ἄγ’, ἐγών αὐτὸς πειρήσομαι ἥδε ἵδωμαι.’

120

Vocabulary for Section Twenty C**Notes**

112. ἄλλα = ἄλλα ‘other [things], something else’; do not confuse with ἀλλά ‘but’.
113. ὡς: indicating purpose.
119. ὦ μοι: = οἴμοι.
122. ὡς: how!
126. πειρήσομαι: i.e. carry out a test by using my eyes (*ἵδωμαι*).

ἄγρι-ος -η -ον	wild	ἥ = ? (dir. or indir.)	ρά-ἄρα
αἰπειν-ός -ή -όν	steep	ἥ . . . ἥ double question	σφαῖρ-α, ἡ ball (1b)
ἀμφέρχ-ομαι (aor. ἀμφήλυθον)	surround (acc.)	ἥδε and	σχεδόν (+ gen.) near
ἀμφίπολ-ος, ἡ handmaiden (2a)	θεοῦδῆς -ές god-fearing	θεουδῆς -ές	τέων= τίνων
αὐδη-εις -εσσα -εν (αὐδηέντ-)	θῆλυς -εια -u female	θῆλυς -εια -u	φιλόξειν-ος -ον loving strangers, hospitable
αύτε again, on the contrary, this time	θυμ-ός, ὁ heart (2a)	θυμ-ός, ὁ heart	φρήν (φρεν-), ἡ mind (3a)
ἀύτ-ή, ἡ cry, shriek (1a)	ικάν-ω come	ικάν-ω	ώς = ἵνα (+ subj./opt.) in order that
ἄσ-ω scream	κάρην-ον, τό peak (2b)	κάρην-ον, τό peak	
βασίλει-α, ἡ princess (1b)	μετά (+acc.) to	μετά (+acc.) to	
βροτ-ός, ὁ mortal (2a)	νέ-ομαι return	νέ-ομαι return	
γαῖ-α, ἡ (1c)=γῆ	νοέ-ω plan	νοέ-ω plan	
γλαυκῶπις (γλαυκωπίδ-), ἡ	νό-ος, ὁ = νοῦς, ὁ	νό-ος, ὁ = νοῦς, ὁ	
grey-eyed	νυ=νυν	νυ=νυν	
δίν-η, ἡ eddy (1a)	νύμφ-η, ἡ nymph (1a)	νύμφ-η, ἡ nymph	
δί-ος -α -ον	οίκονδε home, homewards	οίκονδε home, homewards	
god-like	όρμαίν-ω debate, consider	όρμαίν-ω debate, consider	
έγειρ-ομαι (aor. ἔγρο-μην)	πειρήσομαι let me try (aor. subj. of πειράσματι)	πειρήσομαι let me try (aor. subj. of πειράσματι)	
wake up	πηγ-ή, ἡ source (1a)	πηγ-ή, ἡ source	
ἔγών = ἐγώ	πίσε-α, τά meadows (3c)	πίσε-α, τά meadows	
ἔζ-ομαι sit	uncontr.)	uncontr.)	
ἔμβάλλ-ω (ἔμβαλ-) throw in (+ dat.)	ποιή-εις -εσσα -εν (ποιηέντ-)	ποιή-εις -εσσα -εν (ποιηέντ-)	
εὐώπιτη (εὐώπιδ-), ἡ beautiful	grassy	grassy	
ζεύγνυ-μι (ζευξ-) yoke	που somewhere, anywhere (enclitic)	που somewhere, anywhere (enclitic)	
	πτυσσ-ω (πτυξ-)	πτυσσ-ω (πτυξ-)	

Vocabulary to be learnt

- ἀμφέρχομαι surround (+acc.)
(aor. ἀμφήλυθον)
ἀμφίπολος, ἡ handmaiden (2a)
γλαυκῶπις (γλαυκωπίδ-), ἡ grey-eyed (used of Athene)
δῖος ἄ ον godlike
θῦμός, ὁ heart, anger (2a)
νοέω plan, devise; notice
νυ=νυν (enclitic)
φρήν (φρεν-), ἡ heart, mind (3a)
ώς (+subj./opt.)= ἵνα in order to/that

D

Naked, but discreetly clutching a leafy branch, Odysseus emerges. The girls flee – all except Nausikaa. Odysseus considers how he may best address her.

In *World of Athens*: supplication 3.35–6.

ώς εἰπών, θάμνων ὑπεδύσετο δῖος Ὄδυσσεύς,
ἐκ πυκινῆς δ' ὄλης πτόρθον κλάσε χειρὶ παχείη
φύλλων, ὡς ῥύσαιτο περὶ χροῖ μήδεα φωτός.
βῆ δ' ἴμεν ὡς τε λέων ὄρεσίτροφος, ἀλλὶ πεποιθώς,
ὅς τ' εἴσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὅσσε
δαίεται· αὐτὸρ ὁ βουσὶ μετέρχεται ἢ δίεσσιν
ἡὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ,
μήλων πειρήσοντα, καὶ ἐξ πυκινὸν δόμον ἐλθεῖν·
ώς Ὄδυσσεύς κούρησιν ἔϋπλοκάμοισιν ἔμελλε
μίξεσθαι, γυμνός περ ἐών· χρειώ γάρ ἵκανε.
σμερδαλέος δ' αὐτῆσι φάνη κεκακωμένος ἄλμῃ,
τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἥιόνας προιύχουσας·
οἵδη δ' Ἀλκινόυ θυγάτηρ μένε· τῇ γάρ Ἀθήνη
θάρσος ἐνὶ φρεοῖ θῆκε, καὶ ἐκ δέος ἐίλετο γυίων.
στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὄδυσσεύς,
ἢ γοῦνων λίσσοιτο λαβών εὐώπιδα κούρην,
ἢ αὕτως ἐπέεσσιν ἀποστὰδα μειλιχίοισι
λίσσοιτ, εἰ δείξει πόλιν καὶ εἴματα δοίη.
ώς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποστὰδα μειλιχίοισι,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη,
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·

130 135 140 145

Vocabulary for Section Twenty D

Notes

127. ὡς: 'so, in this way', like 135 and 145; cf. ὡς 129 expressing purpose; ὡς 130 'like'.
129. ῥύσαιτο: the subject is πτόρθος.
131. εἰσ(ι): εἰμι 'go'.
134. ἐλθεῖν: after κέλεται; πειρήσοντα (agreeing with ἐ) is future, expressing purpose.
134. δόμον: here 'sheepfold'.
141. σχομένη: aor. middle participle of ἔχω.
144. εἰ: 'in the hope that she would' (implied purpose).
147. μή: 'lest'; φρένα 'in her mind'.

ἀγρότερ-ος -η -ον wild	θάμν-ος, ὁ bush (2a)	προέχ-ω jut out
ἄη-μι blow upon (of wind)	θάρσ-ος, τό courage, boldness	πτόρθ-ος, ὁ branch (2a)
ἀλκί strength, prowess	(3c)	πυκιν-ός -ή -όν dense,
(dat.)	ικάν-ω come to, come upon	thick-foliaged
ἄλλυδις (ἄλλη) in different	ἴμεν=ἴέναι	ρύ-ομαι protect, hide
directions	κακό-ω disfigure	σμερδαλέ-ος -η -ον frightful,
ἄλμ-η, ἡ brine (1a)	κέλ-ομαι order	terrible
ἄντα face to face	κερδαλέ-ος -η -ον cunning	τῇ (l.139) =αύτῃ
ἀποστὰδ at a distance	κέρδιον more profitable	τρέ-ω tremble, flee
αὐτάρ but, now	κλάζ-ω break	ἄλ-η, ἡ bush, tree (1a)
αὐτῶς simply	λίσσ-ομαι beseech	ὑποδύ-ομαι emerge from
γαστήρ (γαστερ-), ἡ stomach,	μειλίχι-ος -η -ον winning,	(+gen.)
hunger (3a)	soothing	ἄ-ω rain (upon)
γοῦν-α, τά knees (2b) (<i>take</i>	μερμηρίζ-ω consider, debate	φρονέ-ω consider
γούνων [l.142] <i>after λαβών</i>	μετέρχ-ομαι attack (+dat., or	φύλλ-ον, τό leaf (2b)
'taking hold of')	μετά+acc.)	φώς (φωτ-), ὁ mortal (3a)
γυῖ-α, τά limbs (2b)	μίδε-α, τά genitals (3c uncntr.)	χολό-ομαι be angry with (+dat.)
γυμν-ός -ή -όν naked	μῆλ-ον, τό sheep (2b)	χρείω, ἡ need
δαί-ομαι blaze	μίγνυ-μαι meet with (+dat.) (fut	χρώς, ὁ flesh, body (dat. χροῖ)
δέ-ος, τό fear (3c)	μίζομαι)	
δούσσατο it seemed to x (dat.)	ὄλεσσιν dat. pl. of ὄτς	
ἐ (l.133) =αύτόν	οῖ-ος -η -ον alone	
ἐκ . . . εἴλετο (aor. of	ὄτς, ὁ, ἡ sheep	
ἔξαιρέομαι) remove from	ὄρεσίτροφ-ος -ον	
(+ gen.)	mountain-bred	
ἔλαφ-ος, ἡ hind (2a)	ὄσσε both eyes (nom.)	
εὐπλόκαμ-ος -ον with pretty hair	παχ-ύς -εῖα -ύ thick, clenched	
εὐώπις (εὐώπιδ-), ἡ beautiful	πειρά-ω test (+gen.)	
ἔχ-ομαι (οχ-) hold one's ground	πεποιθώς trusting in (+dat.)	
ἢ . . . ἢ either ... or	(perf. part. of πειθ-ω)	
ἢ . . . ἢ whether ... or	περ=καίπερ	
ἢών (ἢιον-), ἡ shore, strand (3a)	περί (+dat.) around, about	

Vocabulary to be learnt

γοῦνα, τά knees (2b) (*sometimes*)
γούνατα (3b))
ικάνω come, come to/upon
(+acc.)
ἴμεν =ἴέναι
λίσσομαι beseech
ὁ ἢ τό he, she, it
φρονέω think, consider
χρώς, ὁ flesh (*Attic χρωτ-* 3a)
(Ionic/Epic acc. χρόα; gen.
χρός; dat. χροῖ)



τρέσσαν δ' ἄλλυδις ἄλλη

E

Odysseus' speech. He indicates his awe of Nausikaa, relates his past sufferings (hinting at his own importance in passing), and closes with a plea for help.

'γονυοῦμαί σε, ἄνασσα: θεός νύ τις ἡ βροτός ἔσσι;
εὶ μέν τις θεός ἔσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
Ἄρτεμιδί σε ἐγώ γε, Διὸς κούρη μεγάλοιο,
εἴδός τε μέγεθός τε φυήν τ' ἄγχιστα ἔίσκω·
εἰ δέ τίς ἔσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,
τρισμάκαρες μέν σοι γε πατήρ καὶ πότνια μήτηρ,
τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
αἰὲν ἐϋφροσύνησιν ιάνεται εἶνεκα σεῖο,
λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ', ἐέδνοισι βρίσας, οἰκόνδ' ἀγάγηται.
οὐ γάρ πω τοιοῦτον ἐγώ ἵδον ὀφθαλμοῖσιν,
οὐτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δῆλω δή ποτε τοῖον, Ἀπόλλωνος παρὰ βωμῷ,
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνοίσα·
ἡλθον γάρ καὶ κεῖσε, πολὺς δέ μοι ἔσπετο λαός
τὴν ὄδον ἡ δή μέλλεν ἔμοι κακὰ κῆδε' ἔσεσθαι.
ώς δ' ἀστῶς, καὶ κεῖνο ίδών, ἐτεθήπεα θυμῷ
δῆν, ἐπει οὖ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ώς σέ, γύναι, ἅγαμαί τε τέθηπά τε δείδιά τ' αἰνῶς
γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ίκάνει.

Vocabulary for Section Twenty E

Notes

- 151–2. take in order ἔίσκω σε Ἄρτεμιδι, κούρη Διὸς μεγάλοιο, in respect of your (acc.) εἴδος etc.
- 157. λευσσόντων: lit. 'of them [= σφισί 155, i.e. parents and siblings] seeing...'.
157. τοιόνδε θάλος: i.e. such a budding branch as you (hence εἰσοιχνεῦσαν, f. acc.).
- 162. τοῖον ... νέον ἔρνος ἀνερχόμενον: object of ἐνόησα.
- 165. τὴν ὄδον ἡ: 'on the journey by which...'.
167. ἐκ: see vocabulary.

ἄγα-μαι	admire, look at in awe	εἰσοιχνέ-ω	enter	οἰκόνδε	home, homewards
ἄγχιστα	most closely	εἰσορά-ω	behold, look upon	ὀφθαλμός	eye (2a)
αἰέν=άει		ἐκ	I.167 goes with γαίης	πένθ-ος	grief (3c)
αἰνῶς	terribly	ἔξοχον (+gen.)	above, more than	περί (+dat.)	in
ἄνασσ-α, ἡ	princess (1c)	ἔρν-ος	young stem (3c)	πότνι-α	lady (nom. s. f.)
ἀνέρχ-ομαι	(ἀνηλυθ-) come up	ἔσσι=εί	you (s.) are	που	somewhere, anywhere; I suppose (enclitic)
Ἄρτεμις	(Ἄρτεμιδ-), ἡ Artemis	εὐρ-ύς	-εῖται -ύ broad, wide	πω	yet (enclitic)
(3a)	(goddess of hunting and chastity)	εὐφροσύν-η, ἡ	pleasure (1a)	σέβας	respect (3c)
βριθ-ω	load down	θάλ-ος	budding branch (3c)	σειο-οοῦ	
βροτ-ός	ø mortal (2a)	ιαίν-ω	warm	σφισ=σφι	
γουνό-ομαι	beseech	κασίγνητ-ος, ὁ brother (2a)		τέθηπα	be astonished (perf.)
δειδιά	I fear	κεῖν-ος=έκειν-ος		(past ἐτεθήπεα)	
Δῆλ-ος, ἡ	Delos (2a) (island birthplace and sanctuary of Apollo)	κεῖσε=έκεισε		τοι=οϊ'	
δήν	for a long time	κρίδε-α, τά troubles (3c uncontr.)		τοι-ος=τοιοῦτος	
δόρυ	(δορατ-), τό piece of wood, shaft (3b)	κῆρ-	(κηρη-), τό heart (3a)	τρισμάκαρ	thrice-blessed
ἔεδν-α,	bridal gifts (2b)	λα-ός, ὁ people (2a)		φοίνιξ	(φοινικ-), ὁ, ἡ date-palm
εῖδ-ος,	tό looks, appearance (3c)	λεύσσ-ω	see (<i>take</i> λευσσόντων with σφισι)	φυ-ή,	stature (1a)
εῖνεκα	=ένεκα	μάκαρ	(μακαρ-) (μακάρτατ-ος -η -ον is the sup.)	χθών-	earth (3a)
ἔτσκ-ω	liken x (acc.) to y (dat.) in z (acc.)	μέγεθ-ος	ø dance (2a)	χορ-ός	
		ναιετά-ω	ώς δ' αὕτως in the same way		



'Ἄρτεμις



'Απόλλων

χθιζός ἐεικοστῷ φύγον ἥματι οἴνοπα πόντον·	170
τόφρα δέ μ' αἰεὶ κῦμ' ἐφόρει κρατηναί τε θύελλαι	
νήσου ἀπ' Ὀγυγίης· νῦν δ' ἐνθάδε κάββαλε δάιμων,	
ὅφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὅνῳ	
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.	
ἀλλά, ἄνασσ', ἐλέαιρε σέ γὰρ κακά πολλὰ μογήσας	175
ἔς πρώτην ίκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα	
ἄνθρωπων, δι' τίνδε πόλιν καὶ γαῖαν ἔχουσιν.	
ἄστυ δέ μοι δεῖξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,	
εἴ τι που εἰλυμα σπείρων ἔχεις ἐνθάδ' ιούσα.	
σοὶ δὲ θεοὶ τόσα δοῖεν δσα φρεσὶ σῆσι μενοινᾶς,	180
ἄνδρα τε καὶ οἰκον καὶ ὁμοφροσύνην ὀπάσειαν	
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ ἄρειον,	
ἡ δοθ' ὁμοφρονέοντε νοήμασιν οἰκον ἔχητον	
ἄντηρ ἡδὲ γυνή πόλλ' ἄλγεα δυσμενέεσσι,	
χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοῖ.	185

174. παύσεσθαι: understand κακόν as subject.
 175. σε: with ἔς πρώτην.
 180. δοῖεν: note optative, expressing a wish, like ὀπάσειαν (181).
 182. τοῦ: see vocabulary.
 184. πολλ' ... εὐμενέτησι: see vocabulary under ἄλγος.

ἄλγος, τό source of grief (3c uncontr.) (<i>understand</i> 'these things are . . .')	κλύ-ω be respected κραπιν-ός -ή -όν swift κῦμα (κυματ-), τό wave (3b)	τελέ-ω complete, bring to pass (fut. τελέ-ω) τῆρδε here
ἀμφιβάλλ-ομαι (ἀμφιβαλ-) put on ἄπτ-ομαι touch (+gen.)	μενοινά-ω desire μογέ-ω suffer νόημα (νοηματ-), τό thought (3b)	τόσ-ος -η -ον as many (<i>take with</i> δοσς 'as many as') τοῦ=τούτου (gen. of comparison)
ἄρειον better γατ-α, ἡ (1c)=γῆ δυσμεν-ής, ὁ enemy ἐεικοστ-ός -ή -όν twentieth εἰλυμα, τό wrapping (3b)	οἴνοψ (οινοπ-) wine-faced (wine-dark) οῖ-ω think ὁμοφρονέ-ω be in agreement, compatible	τόφρα for so long φορέ-ω carry χάρμα (χαρματ-), τό source of joy (3b) χθιζ-ός -ή -όν yesterday's (tr. 'yesterday') 'Ωγυγί-η, ἡ Ogygia (1a) (<i>island of Kalypso</i>)
εὐμενέ-ης, ὁ friend (1d) ἔχεις=εῖχες ἔχητον 'the two of them keep' (3rd dual) ἥ or ἥδε and ἥμαρ (ἥματ-), τό day (3b)	ὅπατζ-ω grant ὅφρα=ίνα (+subj.) in order that πάροιθεν before then πόντ-ος, ὁ sea (2a)	Vocabulary to be learnt ἄνασσα, ἡ princess, queen (1c) ἄπτομαι touch (+gen.) βροτός, ὁ mortal (2a) γατα, ἡ=γῆ εἰσοράω (εἰσιδ-) behold, look at έσσοι=εῖ you (s.) are
θύελλ-α, ἡ storm (1c) ἰκνέ-ομαι (ικ-) come to κάββαλε=κατέβαλε καταβάλλ-ω (καταβαλ-) cast down	πόντος, ὁ sea (2a) suppose (enclitic) ῥάκ-ος, τό tattered garment (3c) σπειρ-ον, τό garment (2b)	

ἢ or ἥμαρ (ἥματ-), τό day (3b)	σικόνδε home, homewards ὁφθαλμός, ὁ eye (2a)	πω yet (enclitic) τοί=oī (relative)
ἰκνέομαι (ικ-) come to, arrive at κείνος=έκείνος	περί (+dat.) in, on που somewhere, anywhere	χορός, ὁ dance; chorus (2a)
μέγεθος, τό size (3c)		(enclitic)

Enjoying Homer

One important feature of Homer's practice is his tendency to restrict the third-person narrative to reporting of facts, without any obvious authorial evaluation or interpretation added. To put it simply, Homer says 'X happened and Y happened and Z happened' without saying anything more about the significance of the events. He puts evaluation, judgement and moral perspective in the mouths of his characters – again, as if merely reporting what they say. The result is that Homer's work has an air of 'objectivity' too it, as if the poet is entirely divorced from the proceedings – he is merely the mouthpiece – and we have to make what sense of it we can. Look, for example, at 20B ll.56–71. Homer does not say 'Look how Nausikaa winds her father round her little finger!' He just lets her talk, and her father answer. Nevertheless, is there a gentle narratorial steer at ll. 66–7?

Odysseus' speech in 20E is a masterpiece. It starts with a lightly humorous touch (a good beginning for a man in desperate need of help but not exactly dressed to kill). Odysseus has decided not to supplicate Nausikaa in the usual way (i.e. seize her knees) for the reason he gives. But his first words are 'I seize your knees!'. He compliments her on her beauty by likening her to Artemis (151), goddess of – ? Virginity. In other words, Odysseus flatters her beauty (152), but does not threaten (she would have run a mile had he likened her to, for example, Aphrodite, goddess of sex). He blesses her parents and siblings, but most of all, the one who marries her. Here is a man who respects the family and marriage – an unlikely sentiment for someone who had evil designs on her. He summarises his reaction to her by one word – σέβας (161) – which he proceeds to explain with a story that hints at an interesting past (162–5), ending with a more detailed account of his feelings towards her (166–8). Now is the time to wring her heart with a brief hint at the sufferings that have brought him here (170–4), and to throw himself on her mercy (175–9). He ends by wishing her everything a young and attractive woman of that world would long for – a marriage in which both parties see eye-to-eye (the marriage theme returns). The wily, intelligent, delicately tactful Odysseus sees perfectly into her heart. What a masterful speech, from a master poet. But that is Homer for you – speaking to us with such sensitive human understanding over nearly 3000 years.

F

Nausikaa, with halting formality, promises help, introduces herself and recalls her terrified servants.

τὸν δ' αὐλαίαν λευκώλενος ἀντίον ηὗδα·
‘ξεῖν’, ἐπεὶ οὔτε κακῶν οὔτε ἄφρονι φωτὶ ἔοικας,
Ζεὺς δ' αὐτὸς νέμει ὅλβον Ὀλύμπιος ἀνθρώποισιν,
ἔσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἐκάστῳ·
καὶ που σοι τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης.
νῦν δ', ἐπεὶ ήμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὕτη οὖν ἐσθῆτος δευήσεαι οὔτε τεν ἄλλου,
ῶν ἐπεοῖχ' ἵκετην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δεῖξω, ἔρεω δέ τοι οὖνομα λαῶν.
Φαίκης μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε·
ἡ δέ, καὶ ἀμφιπόλοισιν ἐϋπλοκάμοισι κέλευσε·
‘στῆτέ μοι, ἀμφιπόλοι πόσε φεύγετε, φῶτα ἰδοῦσαι;
ἡ μή πού τινα δυσμενέων φάσθ’ ἔμμεναι ἀνδρῶν;
οὐκ ἕσθ’ οὗτος ἀνήρ διερὸς βροτὸς οὐδὲ γένηται,
ὅς κεν Φαιήκων ἀνδρῶν ἔς γαῖαν ἵκηται
δηϊοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε, πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἄπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφιπόλοι, ξείνω βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, δόθ' ἐπὶ σκέπας ἵεστ' ἀνέμοιο.'

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Vocabulary for Section Twenty F

Notes

193. ὥν: gen., as if the sentence continued ‘ὥν it is right for a ἵκετης not to lack’.
197. ἐκ, ἔχεται: see vocabulary.
200. φάσθ(ε): φημί in Homer often means ‘think’, as here: ‘surely you do not think [him] to be τινα...’ etc.
203. φίλοι: understand ‘we are’.
207. πρός: see vocabulary.
208. ὀλίγη τε φίλη τε: = ‘doesn't cost us much but will mean a lot to the beggar’.

ἀλά-ομαι wander	ἐθέλησιν=ἐθέλη (3rd s. pres. subj.)	πολύκλυστ-ος -ον loud-roaring
Ἄλκινόοιο=Ἄλκινόου	ἐκ (I. 25) governs τοῦ	πόντ-ος, ὁ sea (2a)
ἄμμι=ἄμμιν	ἔμμεναι=εῖναι	πόσε; (to) where?
ἀνέμοιο=ἀνέμου	ἔμπης doubtless, at any rate	πόσο-ις, ἡ drink (3e)
ἀνέμος, ὁ wind (2a)	ἔπεοικε it befits, it is right for	πρός (+gen.) under the
ἀντιά-ω meet, encounter	(+dat.)	protection of
ἀντίον in reply	ἐπί . . . ἔστ' is, is found	πτωχ-ός, ὁ beggar (2a)
ἀπάνευθε far away	ἐπιμίσγ-ομαι have to do with	σκέπας, τό cover, shelter (sc.
αὐδά-ω speak, say	(+dat.)	'from')
ἄφρων ἄφρον (ἀφρον-) stupid,	εὐπλόκαμ-ος -ον with pretty hair	ταλαπείρι-ος -ον weary
thoughtless	ἔχ-ομαι (ἐκ) depend (on)	τετλάμεν ιο endure (perf. inf. of
βί-η, ἡ dominion (1a)	ἡ (I. 198) she spoke	τλάω)
βρῶσ-ις, ἡ meat, food (3e)	ἡ μή surely you don't	φώς (φωτ-), ὁ mortal, man (3a)
γένηται (I.201) 'he' will	ἡδέ and	
ever be' (subj. in general statement)	κάρτ-ος, τό power (3c)	
δεύ-ομαι lack (+gen.) (fut.)	κομέ-ω look after, care for	
δευήσομαι	λα-ός, ὁ people, inhabitant (2a)	
δηϊοτῆς (δηϊοτητ-), ἡ slaughter	λευκώλεν-ος -ον white-armed	εὐπλόκαμος ον with pretty hair
(3a)	λού-ω wash	ἡδέ and
διερ-ός -ά -όν living	μεγαλήτωρ (μεγαλητορ-)	λαδός, ὁ people, inhabitant (2a)
δόσ-ις, ἡ gift, giving (3e)	great-hearted	λούω wash (mid. wash oneself)
δυσμεν-ής -ές hostile	ὅλβ-ος, ὁ happiness, wealth	πόντος, ὁ sea (2a)
δύστην-ος -ον wretched	(2a)	φώς (φωτ-), ὁ man, mortal (3a)

G

As Odysseus bathes, Athene increases his attractiveness. Nausikaa describes to her servants the effect upon her of his transformation.

ώς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
καὶ δ' ἄρ' Ὁδυσσῆ' ἵεσαν ἐπὶ σκέπας, ώς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
παὶ δ' ἄρα οἱ φαρός τε χιτῶνά τε εἴματ' ἐθηκαν,
δῶκαν δὲ χρυσέην ἐν ληκύθῳ ύγρὸν ἔλαιον,
ἥνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῆσι.

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Vocabulary for Section Twenty G

ἔλαιον, τό olive oil (2b)	μεγαλήτωρ (μεγαλητορ-)	φᾶρ-ος, τό cloak (3c)
ἥνωγον they ordered	great-hearted	χιτών (χιτων-), ὁ tunic (3a)
καδ (= κατά) . . . ἔζ-ω to seat	ῥό-ή, ἡ stream, current (1a)	χρύσε-ος -η -ον golden
(aor. εἴσα)	σκέπας, τό cover, shelter	
λήκυθος, ἡ oil-jar (2a)	ύγρ-ός -ή -όν moist	

δή ρά τότ' ἀμφιπόλοισι μετηύδα δῖος Ὄδυσσεύς·		
‘ἀμφίπολοι, στῆθ’ οὕτω ἀπόπροθεν, ὅφρ’ ἔγώ αὐτὸς		
ἀλμην ὄμοιν ἀπολούσομαι, ἀμφὶ δ’ ἐλαίῳ	220	
χρίσομαι· ἦ γάρ δηρὸν ἀπὸ ² χροός ιέστιν ἀλοιφῇ.		
ἄντην δ’ οὐκ ἀν ἔγώ γε λοέσσομαι· αἰδέομαι γάρ		
γυμνοῦσθαι κούρησιν ἐϋπλοκάμοισι μετελθών·		
ώς ἔφαθ’, αἱ δ’ ἀπάνευθεν ἵσαν, εἶπον δ’ ἄρα κούρῃ,		
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὄδυσσεὺς	225	
ἀλμην, ἦ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὄμους·		
ἐκ κεφαλῆς δ’ ἔσμηχεν ἀλὸς χνόν ἀτρυγέτοιο.		
αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ’ ἀλειψεν,		
ἀμφὶ ¹ δὲ εἴματα ιέσσαθ’ αἱ οἱ πόρε παρθένος ἀδμής,	230	
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγαυῖα,		
μείζονά τ’ είσιδέειν καὶ πάσσονα, καὸδ δὲ κάρητος		
οὐλᾶς ἦκε κόμας, ὑακινθίνω ἄνθει ὄμοιάς.		
ώς δ’ ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνήρ,		
ἵδρις, ὃν “Ηραιστος δέδαεν καὶ Παλλὰς Ἀθήνη	235	
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,		
ώς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὄμοις.		
ἔζετ’ ἔπειτ’ ἀπάνευθε, κιών ἐπὶ θῖνα θαλάσσης,		
κάλλει καὶ χάρισι στίλβων θηεῖτο δὲ κούρῃ.		
δή ρά τότ’ ἀμφιπόλοισιν ἐϋπλοκάμοισι μετηύδα·		
‘κλῦτέ μεν, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω.	240	
οὐ πάντων ἀέκητι θεῶν, οἱ ‘Ολυμπὸν ἔχουσι,		
Φαιήκεσσ’ ὅδ’ ἀνήρ ἐπιμίσγεται ἀντιθέοισι·		
πρόσθεν μὲν γάρ δή μοι ἀεικέλιος δέατ’ εἶναι,		
νῦν δὲ θεοῖσιν ἔοικε, τοι οὐρανὸν εὐρὺν ἔχουσιν.		
αἱ γάρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη	245	
ἐνθάδε ναιετάνων, καὶ οἱ ἄδοι αὐτόθι μίμνειν.		
ἀλλὰ δότ’, ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε·		
ώς ἔφαθ’, αἱ δ’ ἄρα τῆς μάλα μὲν κλύνον ἥδ’ ἐπίθοντο,		
πάρ δ’ ἄρ’ Ὄδυσση ² ἔθεσαν βρῶσίν τε πόσιν τε.	250	
ἥ τοι ὁ πῖνε καὶ ἡσθε πολύτλας δῖος Ὄδυσσεὺς		
ἀρπαλέως· δηρὸν γάρ ἐδητύος ἦν ἀπαστος.		

Notes

224. ὁ: ‘he’, soon to be qualified ‘[that is] δῖος Ὄδυσσεύς’.

229. τὸν μὲν: = Odysseus, object of ‘Αθηναίη [another form of ‘Athene’] θῆκεν, agreeing with μείζονα ... καὶ πάσσονα (230).

231. ἦκε: ‘she let fall’.

232. Ὡς δ’ ὅτε: ‘as when ...’, the start of a simile, to be picked up at 235 Ὡς ἄρα τῷ ‘so then on him...’.

244. κεκλημένος: from καλέω.

245. ἄδοι: see vocabulary ἀνδάνω.

ἀδμής (ἀδμητ-), ἦ unwed	εὔρ-ύς -εῖα -ύ broad	πόσ-ις, ἦ drink (3e)
ἀεικέλι-ος -η -ον wretched	ἥ indeed	πρόσθεν previously
ἀέκητι against the will of (+gen.)	ἥεν=ἥν	σμήχ-ω wipre
αἱ γάρ = εἱ γάρ	ἥσθε =ἥσθιε (he) ate	στίλβ-ω shine
αἰδέ-ομαι feel shame at (+inf.)	ἥ τοι then indeed	τελεί-ω complete
ἀλειφ-ω anoint	Θή-ομαι look at admiringly	ὑακίνθιν-ος -η -ον of a wild
ἄλμη, ἦ brine (1a)	Θίς (Θιν-), ὁ shore (3a)	hyacinth
ἄλοιφ-ή, ἦ ointment (1a)	Ὕδρις skilful, cunning (nom.)	χαρί-εις -εσσα -εν (χαριεντ-)
ἄλς (ἄλ-), ὁ sea (3a)	ἴσαν =ἥσαν they went	graceful
ἄμπεχ-ω cover, lie thick upon	κάδ=κατά	χνό-ος, ὁ scum, scurf (2a)
ἄμφι round about (adv.)	κάλλ-ος, τό beauty (3c)	χρί-ομαι anoint oneself
ἄμφι ... ἔννυμαι put on (aor. ένναμπνην)	κάρη (καρητ-), τό head (3b)	χρυσ-ός -ό gold (2a)
ἀνδάν-ω (ἀδ-) please (+dat.)	καταχεύ-ω pour down x (acc.)	ἄμοιν 'from my two shoulders'
ἄνθη-ος, τό flower (3c)	ον γ (dat.) over z (acc.)	(gen. dual of ὄμος)
ἄντην face to face, in front of (sc. ‘you’)	κί-ω go	ἄμ-ος, ὁ shoulder (2a)
ἀντιθέ-ος -η -ον god-like	κόμη, ἦ hair (1a)	
ἀπάνευθεν afar off	λευκώλεν-ος -ον white-armed	
ἀπαστ-ος -ον not having tasted (+gen.)	λίπα richly	Vocabulary to be learnt
ἀπολούσσομαι 1st s. aor. subj. of ἀπολού-ομαι wash off oneself	λοέσσατο 3rd s. aor. mid. of λούω	ἀπάνευθεν afar off
ἀπόπροθεν far off	λοέσσω fut. mid. of λούω	αὐδάω speak, say
ἄργυρ-ος, ὁ silver (2a)	μεταυδά-ω say (io)	αὐτάρ then, but
ἄρπαλέως greedily	μετέρχ-ομαι (μετελθ-) go among	εὐρύς εία ὑ broad, wide
ἀτρυγέτοιο=ἀτρυγέτου	(+dat.)	καδ=κατά
ἀτρυγέτ-ος -ον unharvested	μίμν-ω=μένω	κατά (+gen.) down from, against; below
αὐτάρ then, but	ναιετά-ω dwell, live	κάρη (καρητ-), τό=κάρα
αὐτόθι here	νίζ-ομαι wash x (acc.) from γ (acc.)	(κρατ- (3b); Attic) head
βρῶσ-ις, ἦ meat, food (3e)	νῶτ-ον, τό back (2b)	μεταυδάω speak to
γυμνό-ομαι stūpī	‘Ολυμπ-ος, ὁ Olympus (2a)	μετέρχομαι (μετελθ-) go among
δέατο he seemed	οὐλ-ος -η -ον thick, bushy	(+dat.); attack (+dat. or μετά); send for
δέδαεν 3rd s. perf. of δι-δά-σκω	δῆφρα=ἴνα+subj./ opt. in order to/that	δῆφρα=ἴνα+subj./ opt. in order to/that
δηρόν for a long time	πάλλας (Παλλαδ-), ἦ Pallas (3a)	πάρ=παρά
έδητύς, ἦ food (3h)	παντοί-ος -η -ον of all kinds	παρθένος, ἦ maiden (2a)
έζ-ομαι sit	πάρ= παρά beside (adv.)	πρόσθεν (+gen.) previously;
έκγεγαυῖα born of (+gen.) (nom. s. f.)	παρθέν-ος, ἦ maiden (2a)	before
ἐπιμίσγ-ομαι meet with (+dat.)	πάσσων-ον (πασσον-) broader	χρύσεος η ον golden (Attic χρυσοῦς ἦ οῦν)
	περιχεύ-ομαι inlay, gild x (acc.)	ἄμος, ὁ shoulder (2a)
	ον γ (dat.)	Genitive s. of Type 2 nouns (-οιο for -ον)
	πολύτλας ὁ long-enduring	
	πόρε (she) provided, gave (3rd s. of ἐπορον)	

Then Nausikaa of the white arms thought what to do next.
 She folded the laundry and put it away in the fine mule wagon,
 and yoked the mules with powerful hooves, and herself mounted,
 and urged Odysseus and spoke a word and named him by title:
 'Rise up now, stranger, to go to the city, so I can see you
 to the house of my own prudent father, where I am confident
 you will be made known to all the highest Phaiakians.
 255
 Or rather, do it this way; you seem to me not to be thoughtless.
 While we are still among the fields and the lands that the people
 work, for that time follow the mules and the wagon, walking
 lightly along with the maids, and I will point the way to you.
 But when we come to the city, and around this is a towering
 wall, and a handsome harbor either side of the city,
 and a narrow causeway, and along the road there are oarswept
 ships drawn up, for they all have slips, one for each vessel;
 260
 and there is the place of assembly, put together with quarried
 stone, and built around a fine precinct of Poseidon,
 and there they tend to all that gear that goes with the black ships,
 the hawsers and the sails, and there they fine down their
 265
 oarblades;
 for the Phaiakians have no concern with the bow or the quiver,
 but it is all masts and the oars of ships and the balanced vessels
 themselves, in which they delight in crossing over the gray sea;
 and it is their graceless speech I shrink from, for fear one may mock us
 hereafter, since there are insolent men in our community,
 270
 and see how one of the worse sort might say when he met us,
 'Who is this large and handsome stranger whom Nausikaa
 has with her, and where did she find him? Surely, he is
 to be her husband, but is he a stray from some ship of alien
 men she found for herself, since there are no such hereabouts?
 Or did some god after much entreaty come down in answer
 275
 to her prayers, out of the sky, and all his days will he have her?
 Better so, if she goes out herself and finds her a husband
 from elsewhere, since she pays no heed to her own Phaiakian
 neighbors, although many of these and the best ones court her.
 So they will speak, and that would be a scandal against me,
 and I myself would disapprove of a girl who acted
 so, that is, without the good will of her dear father
 and mother making friends with a man, before being formally
 married. Then, stranger, understand what I say, in order
 280
 soon to win escort and a voyage home from my father.
 You will find a glorious grove of poplars sacred to Athene
 near the road, and a spring runs there, and there is a meadow
 about it, and there is my father's estate and his flowering orchard,

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as far from the city as the shout of a man will carry.
 Sit down there and wait for time enough for the rest of us
 to reach the town and make our way to my father's palace.
 But when you estimate that we shall have reached the palace,
 then go to the city of the Phaiakians and inquire for
 295
 the palace of my father, great-hearted Alkinoös. This is
 easily distinguished, so an innocent child could guide you
 there, for there are no other houses built for the other
 Phaiakians anything like the house of the hero Alkinoös.
 But when you have disappeared inside the house and the
 300
 courtyard,
 then go on quickly across the hall until you come to
 my mother, and she will be sitting beside the hearth, in the firelight,
 turning sea-purple yarn on a distaff, a wonder to look at,
 and leaning against the pillar, and her maids are sitting behind her;
 305
 and there is my father's chair of state, drawn close beside her,
 on which he sits when he drinks his wine like any immortal.
 Go on past him and then with your arms embrace our mother's
 knees; do this, so as to behold your day of homecoming
 with happiness and speed, even if you live very far off.
 For if she has thoughts in her mind that are friendly to you,
 310
 then there is hope that you can see your own people, and come back
 to your strong-founded house, and to the land of your fathers.'
 So Nausikaa spoke and with the shining lash whipped up
 her mules, and swiftly they left the running river behind them,
 and the mules, neatly twinkling their feet, ran very strongly,
 315
 but she drove them with care, so that those on foot, Odysseus
 and the serving maids, could keep up, and used the whip with
 discretion.
 And the sun went down and they came to the famous grove, sacred
 to Athene; and there the great Odysseus sat down
 and immediately thereafter prayed to the daughter of great Zeus:
 320
 'Hear me, Atrytone child of Zeus of the aegis,
 and listen to me now, since before you did not listen
 to my stricken voice as the famous shaker of the earth battered me.
 Grant that I come, as one loved and pitied, among the Phaiakians.'
 325
 So he spoke in prayer, and Pallas Athene heard him,
 but she did not yet show herself before him, for she respected
 her father's brother, Poseidon, who still nursed a sore anger
 at godlike Odysseus until his arrival in his own country.

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A total Greek–English vocabulary of all words to be learnt*

Finding the lexicon form of a verb

The essence is to isolate the present stem, since it is most often this form which will be shown in the lexicon.

(i) Look at the front of the word, and remove any augment, or reduplication.

η could be the augmented form of α, ε, η

η	"	"	αι, ει
ην	"	"	αυ, ευ
ω	"	"	ο
ῳ	"	"	οι
ι, ӯ	"	"	ι, υ
ει	"	"	ε, ει

Bear in mind that the augment might be hidden by a prefix such as κατά, ἐκ, πρό, εἰς, ἐν, so check the prefix as well.

προύβαλον = προ-έ-βαλον

ἐξέβαλον = ἐκ-έ-βαλον

ἐνέβαλον from ἐμβάλλω

Here is a list of common prepositions and prefixes, with their various forms:

ἀνά ἀν'	ἐν ἐμ- ἐγ-	παρά παρ'
ἀπό ἀπ' ἀφ'	ἐπί ἐπ' ἐφ'	πρό προε- πρου-
διά δι'	κατά κατ' καθ'	σύν συμ- συγ-
ἐκ ἐξ	μετά μετ' μεθ'	ὑπό ύπ' ύφ'

(ii) Having made an adjustment for augment/reduplication and prefix, examine the stem and the ending. Remove any personal endings.

(iii) If the remaining stem ends in σ, ξ, ψ, especially if an α follows, it is probably an aorist. Try dropping the σα (e.g. ἔ-λυ-σα = λύω) or converting σ to ζ (ἔ-νόμισ-α = νομίζω). Try restoring a terminal ξ→κ or →ττ (ἔ-πραξ-α = πράττω), and a terminal ψ to π (ἔ-πεμψ-α = πέμπω).

If the stem ends in some form of θη, remember that χ may hide ττ or κ (ἐπράχθην = πράττω), φ may hide π or β (ἐπέμφθην = πέμπω). See 359(x).

(iv) If there is no augment, check the endings for some sign of σ (ξ, ψ) or ε-contract in the stem, when it may be future. Check also endings for signs of

*This vocabulary also includes difficult parts of verbs, assigned to the grammatical section where they were met, with or without prefix.

participle, infinitive, etc. and remember that the stem you so isolate may be present or aorist or perfect or future.

Convention

Bold square brackets (e.g. [3A]) refer to the chapter where the word or root was learned, or to the grammatical section (e.g. [223]) where the form was met. Other difficult forms met in the *Text* are also included.

† = Principle parts at 389 in the *Grammar* volume (remove any prefixes).

A

- ἀθυμέω be downhearted, gloomy, disheartened [16B]
- ἀθυμία, ἡ lack of spirit, depression (1b) [16G]
- αἰδώς, ἡ respect for others, shame (acc. αἰδῶ; gen. αἰδοῦς; dat. αἰδοῖ) [18E]
- αἰεί = ἀεί [20A]
- αἱρέομαι (έλ-) choose [11C]
- ταΐρεω (έλ-) take, capture; convict [9I]
- ταΐσθνομαι (αἰσθ-) perceive, notice (+ acc. or gen.) [11C]
- αἰσχρός ἢ ὁν ugly (of people); base, shameful (comp. αἰσχίων; sup. αἰσχιστος) [13G]
- ταΐσθνομαι be ashamed, feel shame (before) [12E]
- αἰτέω ask (for) [9I]
- αἰτία, ἡ reason, cause; responsibility (1b) [5C]
- αἴτιος ἢ ὁν responsible (for), guilty (of) (+gen.) [5A]
- αἰχμή, ἡ spear-point (1a) [19D]
- ἀκήκοα perf. ind. of ἀκούω [13I]
- ἀκηκόως υἷα ὡς (-οτ-) perf. part. of ἀκούω
- ἀκοή, ἡ hearing (1a) [16B]
- ἀκολουθέω follow, accompany (+ dat.) [17C]
- ἀκόσμητος ὁν unprovided for [18C]
- τάκούω hear [1C-D]; listen (to) (+gen. of person, gen. or acc. of thing) (fut. ἀκούσομαι) [9H]
- ἀκριβῶς accurately, closely [1E-F]
- ἀκρόπολις, ἡ Acropolis, citadel (3e) [1A-B]; [18C]
- ἀκύρος ὁν invalid [14C]
- ἄκων ἄκουσα ἄκον (ἀκοντ-) unwilling(ly) [11B]
- ἀλ- aor. stem of ἀλίσκομαι [16F]
- ἀλήθεια, ἡ truth (1b) [7A]
- ἀλήθη, τά the truth [1D]
- τάλισκομαι (ἀλ-) be convicted; be caught [16F]

- ἀλλά but [1C]
- ἀλλήλους each other, one another (2a) [3C]
- ἄλλος ἢ ο other, the rest of [3C]
- ἄλλος . . . ἄλλον one . . . another [12A]
- ἀλλότριος ἢ ὁν someone else's; alien [12D]
- ἀλλ' οὖν well anyway; however that may be [16B]
- ἀλλως otherwise; in vain [17E]
- ἄλογος ὁν speechless; without reason [18C]
- ἄμα at the same time [2C]
- ἀμαθής ἐξ ignorant [6D]
- τάμαρτάνω (ἀμαρτ-) err; do wrong; make a mistake [13H]; miss (+ gen.) [19F]
- ἄμαρτε 3rd s. (2nd) aor. of ἀμαρτάνω (*no augment*)
- ἀμείβομαι answer, reply to (+acc.) [19D]
- ἀμείνων ἀμεινον (ἀμεινον-) better [9E]
- ἀμελής ἐξ uncaring [10E]
- ἀμήχανος ὁν impossible, impracticable [18C]
- τάμνω keep off, withstand [18B]
- ἀμφέρχομαι (ἀμφηλυθ-) surround (+ acc.) [20C]
- ἀμφίπολος, ἡ handmaiden (2a) [20C]
- ἀμφότερος ἢ ὁν both [9I]
- *ἄν (= +ind.) conditional (+opt.) [12G]; potential [8A-C]; (+subj.) indefinite [14]
- ἀναβαίνω (ἀναβα-) go up, come up [1G]
- ἀναβάτης (ἀναβαντ-) aor. part. of ἀναβαίνω [20H]
- ἀναγκάζω force, compel [10B]
- ἀναγκαῖος ἢ ὁν necessary [17A]
- ἀνάγκη, ἡ necessity (1a) [7B]
- ἀνάγκη ἔστι it is obligatory (for x [acc. or dat.] to – [inf.]) [7B]
- ἀνατρέω (ἀνελ-) pick up [7G]
- ἀνατίος ὁν innocent [16H]
- ἀναλαμβάνω (ἀναλαβ-) take back, up [13B]
- τάναλίσκω (ἀναλωσ-) spend, use, kill [18B]
- ἀναμένω (ἀναμείνα-) wait, hold on [9F]
- ἄναξ (ἄνακτ-), ὁ lord, prince, king (3a) [9D]
- ἀναπείθω persuade over to one's side [9C]
- ἄνασσα, ἡ princess (1c) [20E]
- ἀναχωρέω retreat [2D]
- ἀνδρεῖος ἢ ὁν brave, manly [7D]
- ἄνεμος, ὁ wind (2a) [20F]
- ἀνέστην I stood up (aor. of ἀνίσταμαι) [231-3]
- ἀνέστηκα I am standing (perf. of ἀνίσταμαι) [231-3]
- ἀνεστώς ὁσα ὡς (ἀνεστωτ-) standing (perf. part, of ἀνίσταμαι) [231-3]
- ἄνευ (+ gen.) without [11B]
- τάνεχομαι put up with (+ gen.) [18E]
- ἄνήρ (ἄνδρ-), ὁ man (3a) [3A-B]
- ἄνθρωπος, ὁ man, fellow (2a) [1G]; ἡ, woman [13F]
- ἀνίσταμαι (ἀναστα-) get up, stand up, emigrate [8B]
- ἀνόητος ὁν foolish [17E]
- ἀνομίᾳ, ἡ lawlessness (1b) [4C]
- ἄντι (+gen.) instead of, for [16H]
- ἄντιδικος, ὁ contestant in lawsuit (2a) [12C]
- ἄνω above [9B]
- ἄξιος ἢ ὁν worth, worthy of (+gen.) [8C]
- ἄσπιλος ὁν unarmed [18C]
- ἀπαγγέλλω (ἀπαγγειλα-) announce, report [17B]
- ἀπαγορεύω (ἀπειπ-) forbid [17A]
- ἀπάγω (ἀπαγαγ-) lead, take away [4C]
- ἄπαις (ἀπαιδ-) childless [13B]
- ἀπατέω demand (X [acc.]) from Y [acc.]) [16D]
- ἀπάνευθε(v) afar off [20G]
- ἄπᾶς ἄπᾶσα ἄπᾶν (ἀπαντ-) all, the whole of [10A]
- ἀπέβην aor. of ἀποβαίνω
- ἀπέδωκα aor. of ἀποδίδωμι [214]
- ἀπέθανον aor. of ἀποθνήσκω
- ἄπειμι be absent [16D]
- ἄπειρος ὁν inexperienced in (+ gen.) [13E]
- ἀπελεύθερ-ος, -η, ὁ, ἡ freedman, freedwoman (2a) [16A]
- ἀπελθ- aor. stem of ἀπέρχομαι [6C]
- ἀπέρχομαι (ἀπελθ-) go away, depart [6C]
- ἀπέχομαι (ἀποσχ-) refrain, keep away from (+ gen.) [10A]
- ἀπῆλθον aor. of ἀπέρχομαι [146]
- ἀπιεναι inf. of ἀπέρχομαι/ἄπειμι [152]
- ἄπιθι imper. of ἀπέρχομαι/ἄπειμι [201]
- ἀπικνέομαι = ἀφικνέομαι
- ἀπιών οὐσα ὁν part. of ἀπέρχομαι/ἄπειμι [123]
- ἀπό (+ gen.) from, away from [1G]
- ἀποβαίνω (ἀποβα-) leave, depart [7G]
- ἀποβλέπω look steadfastly at (and away from everything else) [11A]
- ἀποδίδωμι (ἀποδο-) give back, return [13A]
- ἀποδ- aor. stem of ἀποδίδωμι [13A]
- ἀποδραμ- aor. stem of ἀποτρέχω

ἀποδώσειν fut. inf. of ἀποδίδωμι [214]
 ἀποθαν- aor. stem of ἀποθνήσκω
 τάποθνήσκω (ἀπόθαν-) die [1G]
 ἀποκρίνομαι (ἀπόκρινα-) answer [7D]
 ἀπόκρισις, ἡ reply, answer (3e) [17C]
 ἀποκτείνω (ἀποκτεινα-) kill [4D]
 ἀπολαβα- aor. stem of ἀπολαμβάνω [16H]
 ἀπολαμβάνω take [16H]
 ἀπολεσα- aor. stem of ἀπόλλημι [11B]
 ἀπολέω I shall kill, ruin, destroy [8C]
 τάπόλληνι (ἀπολεσα-) kill, ruin, destroy;
 mid./pass. be killed (aor. ἀπωλόμην) [11B];
 perf. mid. I have been killed, I am done for
 (ἀπόλωλα)
 ἀπολογέομαι make a speech in defence, defend
 oneself [9H]
 ἀπολογία, ἡ speech in one's defence (1b) [9I]
 ἀπολ- aor. stem of ἀπόλλυμαι
 ἀπολύω acquit, release [9J]
 ἀπόλωλα perf. of ἀπόλλημαι I am lost [13H]
 ἀποπέμπω send away, divorce [13A]
 ἀπορέω have no resources, be at a loss [2B]
 ἀπορία, ἡ lack of provisions, perplexity (1b) [2]
 ἀποτρέχω (ἀπόδραμ-) run away, run off [9E]
 ἀποφαίνω reveal, show [7B]
 ἀποφέρω (ἀπενεγκ-) carry back [17A]
 ἀποφεύγω (ἀποφυγ-) escape, run off [4C]
 ἀποχωρέω go away, depart [1G]
 ἀποψηφίζομαι vote against; reject [13D]; acquit
 (+ gen.) [14B]
 ἀπτομαι touch (+ gen.) [20E]
 τάπτω light, fasten, fix [5B]
 ἀπώλεσα aor. of ἀπόλλυμι
 *ὅτα then, consequently (*marking an inference*)
 [6D]; straightforward [20A]
 *ὅτα? (direct q.) [1B]
 ἀργύριον, τό silver, money (2b) [12H]
 τάρέσκω please (+ dat.) [11C]
 ἀρετή, ἡ courage, excellence, quality (1a) [7D]
 ἄριστος η on best, very good [1J]
 τάρπαζω seize, plunder, snatch [17C]
 ἄρτι just now, recently [10B]
 ἀρχή, ἡ beginning, start [12C]; rule, office,
 position [13E]; board of magistrates (1a)
 ἄρχομαι (mid.) begin (+ gen.) [9G]; (+ inf./part.)
 [9I]; (pass.) be ruled over [11C]
 τάρχω rule (+ gen.) [11C]; begin (+gen.) [12E]

B

ἄρχων (ἀρχοντ-), ὁ archon (3a) [13F]
 ἀσέβεια, ἡ irreverence to the gods (1b) [4D]
 ἀσεβέω (εἰς) commit sacrilege upon [12D]
 ἀσεβής ἐς impious, unholy [13E]
 ἀσθένεια, ἡ illness, weakness (1b) [13C]
 ἀσθενέω be ill, fall ill [13C]
 ἀσθενής ἐς weak, ill [18A]
 ἀσπάζομαι greet, welcome [12A]
 ἀστή, ἡ female citizen (1a) [12F]
 ἀστός, ὁ male citizen (2a) [12F]
 ἀστυ, τό city (3f) [4A-B]
 ἀσφαλής ἐς safe, secure [20A]
 ἀτάρ but [9F]
 ἄτε since, seeing that (+ part.) [18D]
 ἀτέμαζω hold in dishonour, dishonour [4B]
 ἀτιμά, ἡ loss of citizen rights (1b) [12E]
 ἀτίμος ον deprived of citizen rights [12D]
 αὖ again, moreover [9I]
 αὐδάω speak, say [20G]
 αὐθις again [2C]
 αὐλή, ἡ courtyard (1a) [17A]
 αὔριον tomorrow [5D]
 αὐτάρ but, then [20G]
 αὐτίκα at once [17D]
 αὐτόν ἦν ὁ him, her, it, them [4D]
 αὐτός ἡ σelf [7H]
 ὁ αὐτός the same [7H]
 ἀφαιρέομαι (ἀφελ-) take x (acc.) from y (acc.)
 [12D]; claim
 ἀφειλόμην aor. of ἀφαιρέομαι [211]
 ἀφεῖναι aor. inf. of ἀφίημι [318]
 τάφελκω (ἀφελκυσα-) drag off [4D]
 ἀφελ- aor. stem of ἀφαιρέομαι [12D]
 τάφίημι (ἀφε-) release, let go [17A]
 τάφικνέομαι (ἀφικ-) arrive, come [3A]
 ἀφικόμην aor. of ἀφικνέομαι
 ἀφίσταμαι relinquish claim to (+ gen.), revolt
 from (+ gen.) [13A]

βάρβαρος, ὁ barbarian, foreigner (2a) [2C]
 βάρος, τό weight, burden (3c) [15C]
 βαρύς εἰς ύ heavy, weighty [5A]; βαρέως φέρω
 take badly, find hard to bear [9C]
 βασιλέύς, ὁ king [4D]; king archon (3g) [13E]
 βασιλέων be king, be king archon; be queen
 [13E]
 βέβαιος (ᾶ) ον secure [2B]
 βέλτιστος η ον best [8A]
 βελτίων βέλτιον (βελτίον-) better [8A]
 βιάζομαι use force [6C]
 βίος, ὁ life; means, livelihood (2a) [5A]
 βλέπω look (at) [1C-D]
 βληθείς εῖσα ἐν (βληθεντ-) aor. part. pass. of
 βάλλω
 βοάω shout (for) [3D]
 βοή, ἡ shout (1a) [2]
 βοήθεια, ἡ help, rescue operation (1b) [16C]
 βοηθέω run to help (+ dat.) [1E-F]
 βουλεύομαι discuss, take advice [17E]
 βουλευτής, ὁ member of council (1d) [16F]
 βουλή, ἡ council (1a) [13F]
 τβούλομαι wish, want [7A]
 βραδέως slowly [2B]
 βραχύς εῖτα ύ short, brief [16B]
 βροτός, ὁ mortal, man (2a) [20E]
 βωμός, ὁ altar (2a) [4D]

Γ

γαθέ = ἀγαθέ
 γαῖα (1c)=γῆ, ἡ (1a) [20E]
 τγαμέω (γημα-) marry [13D]
 γάμος, ὁ marriage (2a) [5A]
 *γάρ for [1C]; γά δή really, I assure you [7B]
 *γε at least (*denotes some sort of reservation*)
 [1G, 5D]
 γεγένημαι perf. of γίγνομαι [13H]
 γεγενημένα, τά events, occurrences (2b) (perf.
 part. of γίγνομαι) [16B]
 γέγονα perf. of γίγνομαι (part. γεγονώς or
 γεγώς) [19F]
 γείτων (γειτον-), ὁ neighbour (3a) [3A-B]
 τγελάω (γελασα-) laugh [7F]
 γεν- aor. stem of γίγνομαι [2]
 γένεσις, ἡ birth (3e) [18A]
 γενναῖος ἢ ον noble, fine [15A]

Δ

δαίμων (δαιμον-), ὁ god, demon (3a) [4A]
 τδάκνω (δακ-) bite, worry [6A]
 δάκρυον, τό tear (2b) [15C]
 δακρύω weep [15B]
 *δέ and, but [1A]
 δεήσει fut. of δεῖ
 τδεῖ it is necessary for x (acc.) to – (inf.) [7B]
 τδείκνυμι (δειξα-) show [16E]
 δεινός ἡ ὅν terrible, dire, astonishing, clever
 [3B]; clever at (+ inf.) [9F]
 δέκα ten [17C]
 δέμνια, τά bed, bedding (2b) [20A]
 δένδρον, τό tree (2b) [18B]
 δεξιᾶ, ἡ right hand (1b) [6D]

δεξιός ἄ ὁν right [6D]; clever [8C]
 τδέομαι need, ask, beg (+ gen.) [10E]
 δέον it being necessary [16C]
 δέρμα (δερματ-), τό skin (3b) [18B]
 δεσμός, ὁ bond (2a) [18E]
 δέσποινα, ἡ mistress (1c) [15A]
 δεσπότης, ὁ master (1d) [4B]
 δεῦρο here, over here [1B]
 τδέχομαι receive [5D]
 *δήν then, indeed (adds stress) [3E]
 δῆλος η on clear, obvious [1H]
 δηλώ show, reveal [1E-F]
 δημιουργικός ἡ ὁν technical, of a workman [18E]
 δημιουργός, ὁ craftsman, workman, expert, (2a) [18E]
 δῆμος, ὁ people [6B]; deme [8B] (2a)
 δήπου of course, surely [7D]
 *δῆτα then [6D]
 *διά (+ acc.) because of [2D]; (+ gen.) through [8C]; διά τί? why? [1G]
 διαβαίνω (διαβατ-) cross [7H]
 διαβάλλω (διαβαλ-) slander [7A]
 διαβολή, ἡ slander (1a) [7C]
 διάκειμαι be in x (adv.) state, mood [16G]
 διακρίνω (διακρίνα-) judge between, decide [14D]
 διακωλύω prevent [16F]
 διαλέγομαι converse [5A]
 διαλείπω (διαλιπ-) leave [16D]
 διανοέομαι intend, plan [5C]
 διάνοια, ἡ intention, plan (1b) [5C]
 διαπράττομαι (διαπρᾶξα-) do, perform, act [13G]
 διατίθημι (διαθε-) dispose, put x (acc.) in y (adv.) state [17B]
 διατριβή, ἡ delay, pastime, discussion, way of life (1a) [17C]
 διατρίβω pass time, waste time [12H]
 διαφέρω differ from (gen.); make a difference; be superior to (gen.) [12B]
 διαφεύγω (διαφυγ-) get away, flee [17A]
 τδιαφθείρω (διαφθειρ-) destroy; kill [4B]; corrupt [7C]
 διαφυγή, ἡ means of escape, flight (1a) [18B]
 διδάσκαλος, ὁ teacher (2a) [7E]
 τδιδάσκω teach [5D]
 τδίδωμι (δο-) give, grant [10E]
 δίκην δίδωμι be punished, pay the penalty [13I]

διεξέρχομαι (διεξελθ-) go through, relate (fut. διέξειμι) [16A]
 διέρχομαι (διελθ-) go through, relate [2]
 διεφθάρμην plup. pass. of διαφθείρω [19A]
 διηγέομαι explain, relate, go through [14B]
 δικάζω be a juror; make a judgment [9C]
 δικαίος ἄ on just [5D]
 δικαίοσύνη, ἡ justice (1a) [18E]
 δικανικός ἡ ὁν judicial [12A]
 δικαστήριον, τό law-court (2b) [8B]
 δικαστής, ὁ juror, dikast (1d) [8B]
 δίκη, ἡ lawsuit; justice; penalty (1a) [5A]; fine, case [17C]
 δίκην δίδωμι be punished, pay the penalty [13I]
 δίκην λαμβάνω punish, exact one's due from (παρά + gen.) [5A]
 διοικέω administer, run [13F]
 δίος ἄ on godlike [20C]
 διότι because [5A]
 διώκω pursue [1C-D]; prosecute [9H]
 δο- aor. stem of δίδωμι [10E]
 δοκεῖ it seems a good idea to x (dat.) to do γ (inf.); x (dat.) decides to – (inf.) [9A-E, 10A]
 δοκέω seem, consider (self) to be [7C]
 δόμοι, οι house, home (2a) [15A]
 δόξα, ἡ reputation, opinion (1c) [7A]
 δοῦλος, ὁ slave (2a) [4C]
 δουλόδομαι enslave (for oneself) [2A-D]
 δούν δοῦστ δόν (δοντ-) aor. part. of δίδωμι [214]
 δράμα (δρᾶματ-), τό play, drama (3b) [9A]
 δραχμή, ἡ drachma (coin) (*pay for two days' attendance at ekklēsia*) (1a) [11B]
 τδράω (δρᾶσα-) do, act [6D]
 δύναμαι be able [7H]
 δύναμις, ἡ power, ability, faculty (3e) [18A]
 δυνατός ἡ ὁν able, possible [18B]
 δύο two [7H]
 δύω sink [1G]
 δυστυχής ἐς unlucky [5A]
 δώκαν 3rd pl. aor. of δίδωμι
 δωρέω bestow, give as a gift [18C]
 δώρον, τό gift, bribe (2b) [10B]

E

ἐ- augment (*remove this and try again under stem of verb*)

*ἔάν (+ subj.) if (ever) [14C]
 ἔαυτόν ἦν ὁ himself/herself/itself [7A]
 τέλω allow [9F]
 ἔγγραφω enrol, enlist, register [13C]
 ἔγγυάω engage, promise [13A]
 ἔγγυς nearby [3C]; near + gen. [8C]
 ἔγκλειώ shut in, lock in [9E]
 ἔγνων aor. of γιγνώσκω [209]
 ἔγώ I [1B]
 ἔγωγε I at least, for my part [1D]
 ἔδόθην aor. pass. of δίδωμι [228(i)]
 ἔδομαι fut. of ἔθιω [9F]
 ἔδωκα aor. of δίδωμι [214]
 ἔθέλω (έθελησ-) wish, want [9H]
 ἔθεσαν 3rd pl. aor. of τίθημι [237]
 ἔθηκα aor. of τίθημι [237]
 ἔθος, τό manner, habit (3c) [13E]
 *εἰ if [6D]
 εἴ 2nd s. of εἰμί or εἴη [44, 123]
 εἴδας aor. ἔάω [9F]
 εἰδένην opt. of οἶδα
 εἰδέναι inf. of οἶδα [152]
 εἴδον aor. of οράω [146]
 εἰδώς εἰδυῖα εἰδός (εἰδοτ-) knowing (part. of οἶδα) [7C]
 εἰεν very well, then! [11B]
 *εἴθε (+opt.) I wish that! would that! if only! [12G]
 εἰκός probable, reasonable, fair [12E]
 εἴκοσι(v) twenty [16F]
 εἰκότως reasonably, rightly [13G]
 εἴληφα perf. of λαμβάνω [13H]
 εἰλόμην aor. of αἱρέομαι [211]
 εἰμάρμένας η on allotted, appointed [18C]
 εἵματα, τά clothes (3b) [20B]
 τείμι be [1J]
 τείμι I shall go (inf. ιέναι; impf. ἤτα I went) [7C]
 είναι to be (inf. of εἰμι) [152]
 εἰπ- aor. stem of λέγω [146]
 εἰπέ speak! tell me! [3C]
 εἴπον aor. of λέγω [146]
 εἴρηκα I have said (perf. act. of λέγω)
 εἴρημαι I have been said (perf. pass. of λέγω) [13H]
 εἰρήνη, ἡ peace (1a) [8C]
 εἰρήνην ἄγω live in, be at peace [8C]

*εἰς (+ acc.) to, into, onto [1G]
 εῖς μία ἔν (έν-) one [18E]
 εἰσαγγελία, ἡ impeachment (1b) [16G]
 εἰσαγγέλλω (εἰσαγγειλα-) impeach [16F]
 εἰσάγω (εἰσαγαγ-) introduce [12D]
 εἰσβαίνω I go onto, on board [1C-D]
 εἰσεληλυθώς οὐτά ὅς (-οτ-) perf. part. of εἰσέρχομαι
 εἰσελθ- aor. stem of εἰσέρχομαι [5D]
 εἰσέρχομαι (εἰσελθ-) enter [5D]
 εἰσήγαγον aor. of εἰσάγω
 εἰσήγαψα impf. of εἰσέρχομαι/εἰσειμι [161]
 εἰσήλθον aor. of εἰσέρχομαι [146]
 εἰσιδ- aor. stem of εἰσοράω [1E-F]
 εἰσιέναι inf. of εἰσέρχομαι/εἰσειμι [152]
 εἰσιών οὖσα ὁν (-οντ-) part. of εἰσέρχομαι/εἰσειμι [123]
 εἰσομαι fut. of οἶδα
 εἰσοράω (εἰσιδ-) behold, look at [20E]
 εἰσπεο- aor. stem of εἰσπίπτω [15B]
 εἰσπίπτω (εἰσπεο-) fall into, on [15B]
 εἰσφέρω (εἰσενεγκ-) bring, carry in [5A]
 εἰτα then, next [6C]
 εἴτε . . . εἴτε whether ... or [12B]
 εἴχον impf. of έχω
 ἐκ/έξ (+ gen.) out of [1G]
 εἴκαστος η on each [14B]
 εἴκατερος ἄ on each /both (of two)
 εἴκβαλ- aor. stem of εἴκβαλλω [6A]
 εἴκβαλλω (εἴκβαλ-) throw out [6A]; divorce [13A]; break down, break open [17A]
 εἴκβληθείς εΐσα ἐν (-εντ-) aor. part. pass. of εἴκβαλλω
 εἴκόδεχομai receive in turn [7F]
 εἴκδιδωμι (έκδο-) give in marriage [13A]
 εἴδο- aor. stem of εἴκδιδωμι [13A]
 εἴκδυμαι undress [10E]
 εἴκετη there [16G]
 εἴκετον η ο that, (s)he [3C-E]
 εἴκεινοσι that there (*pointing*) [72]
 εἴκετος there, (to) there [8A]
 εἴκλησιά, ἡ assembly, *ekklēsia* (1b) [8B]
 εἴκπεμπω send out, divorce [13B]
 εἴκπετος – aor. stem of εἴκπίπτω [13A]
 εἴκπίπτω (έκπεο-) be thrown out, divorced [13A]
 εἴκπορίζω supply, provide [18B]
 τέκτινω (έκτειο-) pay [17C]

ἐκτρέχω (ἐκδραμ-) run out [9G]
 ἐκφέρω (ἐξενεγκ-) carry out; (*often*: carry out for burial) [9F]
 ἐκφεύγω (ἐκφυγ-) escape [9E]
 ἐκφορέω carry off [17C]
 ἐκφυγ- aor. stem of ἐκφεύγω [92]
 ἐκών οὐσα ὁν (ἐκόντ-) willing(ly) [13C]
 ἔλαβον aor. of λαμβάνω [146]
 ἔλαθον aor. of λανθάνω [146]
 ἔλαττων ἔλαττον (ἔλαττον-) smaller; fewer; less [13I]
 ἔλαχον aor. of λαγχάνω
 ἔλεγχος, ὁ examination, refutation (2a) [14E]
 ἔλέγχω refute, argue against [14C]
 ἔλ- aor. stem of σίρέω/ομοι [11C]
 ἔλευθερίσ, ἡ freedom (1b) [2]
 ἔλευθερος ἢ ον free [2D]
 ἔλευθερόω set free [2]
 ἔληγλυθα perf. of ἔρχομαι [14A]
 ἔληγθην aor. pass. of λαμβάνω
 ἔλθε come! (s.) [1G]
 ἔλθ- aor. stem of ἔρχομαι [2]
 ἔλιπον aor. of λείπω
 "ΕΛλας ('Ελλαδ-), ἡ Greece (3a) [14A]
 "ΕΛλην ('Ελλην-), ὁ Greek (3a) [1J]
 τέλπιζω hope, expect (+ fut. inf.) [9I]
 ἔλπις (ἔλπιδ-), ἡ hope, expectation (3a) [12I]
 ἔμαθον aor. of μανθάνω [146]
 ἔμαυτόν ήν myself [6D]
 ἔμβασιν (έμβασ-) embark [3E]
 ἔμεινα aor. of μένω [135]
 ἔμεωτόν = ἔμαυτόν [19B]
 ἔμμεναι = εἶναι [20F]
 ἔμός ἡ ὁν my, mine [2C]
 ἔμπειρος ον skilled, experienced [1I]
 ἔμπεσ- aor. stem of ἔμπιπτω [7F]
 ἔμπιπτω (έμπεσ-) (ἐν) (εἰς) fall into, on, upon [7F]
 ἔμποριον, τό market-place (2b) [1G]
 ἔμφανής ἔς open, obvious [13E]
 *ἐν (+dat.) in, on, among [1G]; (+ gen.) in the house of [19B]
 ἐν τούτῳ meanwhile [8A]
 ἐν- stem of εἰς one
 ἔναντιον (+gen.) opposite, in front of [8C]
 ἔνδον inside [5D]
 ἔνεγκ- aor. stem of φέρω [4B]

ἔνειμι be in [5B]
 ἔνεκα (+gen.) because, for the sake of (*usually follows its noun*) [9G]
 ἔνεπεσον aor. of ἐμπίπτω
 ἔνέχυρον, τό security, pledge (2b) [16F]
 ἔνθα there [15B]; where [19F]
 ἔνθάδε here [9F]
 ἔνθυμέομαι take to heart, be angry at [16H]
 ἔνι = ἐν [20B]
 ἔνταῦθα (t)here, at this/that point [9D]
 ἔντεῦθεν from then, from there [7B]
 ἔντιθημι (ἐνθε-) place in, put in [17B]
 ἔντυγχάνω (ἐντυχ-) meet with, come upon (+dat.) [9A-E] [12A]
 ἔξ = ἐκ
 ἔξάγω (ἐξαγαγ-) lead, bring out [9E]
 ἔξαιρνης suddenly [10B]
 ἔξαπατάω deceive, trick [9J]
 ἔξέβαλον aor. ἐκβάλλω
 ἔξδοθην aor. pass. of ἔκδίδωμι [228(i)]
 ἔξέδωκα aor. act. of ἔκδίδωμι [214]
 ἔξελέγχω convict, refute, expose [13A]
 ἔξελθ- aor. stem of ἔξέρχομαι [9C]
 ἔξέρχομαι (ἔξελθ-) go out, come out [9C]
 ἔξεστι it is possible for x (dat.) to – (inf.) [9F]
 ἔξετάζω question closely [7C]
 ἔξευρ- aor. stem of ἔξευρίσκω [6C]
 ἔξευρίσκω (ἔξευρ-) find out [6C]
 ἔξῆλθον aor. of ἔξέρχομαι [146]
 ἔξήνεγκα 1st aor. of ἐκφέρω [211]
 ἔξιέναι inf. of ἔξέρχομαι/ἔξειμι [152]
 ἔξόν it being permitted, possible [16C]
 ἔξω (+gen.) outside [16A]
 ἔσικα seem; resemble (+dat.) [19D]
 ἔσικε it seems, is reasonable [16A]; it is right for (+ dat.) [14F]; [20B]
 ἔπαγγέλλω (ἐπαγγειλα-) order [17D]
 ἔπαθον aor. of πάσχω [211]
 τέπαινέω (ἐπαινεσα-) praise, agree [7F]
 ἔπανελθ- aor. stem of ἔπανέρχομαι [7H]
 ἔπανέρχομαι (ἐπανελθ-) return [7H]
 ἔπανηλθον aor. of ἔπανέρχομαι [146]
 ἔπει since [8C]; when [9C]
 *ἐπειδάν (+ subj.) when(ever) [14C]
 ἔπειδή when [2D]; since, because [3C]
 ἔπεισέρχομαι (ἐπεισελθ-) attack [17A]
 ἔπειτα then, next [1A]

ἔπείτε when, since [19B]
 ἔπέρχομαι (ἐπελθ-) go against, attack [2]
 ἔπεσχον aor. of ἔπέχω
 ἔπέχω (ἐπισχ-) hold on, restrain, check [16B]
 *ἐπί (+acc.) against, at, to, to get [2D]; (+ gen.) on [8C]; in the time of [19D]; (+ dat.) at, near, on [16F]; for the purpose of [14A]
 ἔπιδείκνυμι (ἐπιδειξα-) prove, show, demonstrate [13C]
 ἔπιδημέω come to town, be in town [12I]
 ἔπιεικής ἔς reasonable, moderate, fair [16G]
 ἔπιθόμην aor. of πείθομαι
 ἔπιθυμέω desire, yearn for (+ gen.) [16B]
 ἔπικαλέομαι call upon (to witness) [4D]
 ἔπιλανθάνομαι (ἐπιλαθ-) forget (+ gen.) [12G]
 ἔπιμέλεια, ἡ concern, care (1b) [14E]
 ἔπιμελέομαι care for (+ gen.) [13B]
 ἔπιμελής ἔς careful [14B]
 ἔπισκοπέομαι (ἐπισκεψα-) review [18A]
 τέπισταμαι know how to (+ inf.); understand [9J]
 ἔπισχ- aor. stem ἔπέχω [16B]
 ἔπιτίδειος ἢ ον suitable, useful for [16B]
 ἔπιχειρέω undertake, set to work [18D]
 τέπομαι (σπ-) follow (+dat.) [7G]
 ἔπος, τό word (3c) (uncontr. pl. ἔπεια) [19C]
 ἔρ- see ἔρωτάω or ἔρέω [3A]
 τέργάζομαι work, perform [12I]
 ἔργον, τό task, job (2b) [1G]
 ἔρέω fut. of λέγω [9A-E]
 ἔρημος ον empty, deserted, devoid of [13B]
 τέρχομαι (έλθ-) go, come [2]
 τέρωτάω (έρ-) ask [3A]
 ἔς = εἰς [20B]
 ἔσθής (έσθητ-), ἡ clothing (3a) [18D]
 τέσθην (φαγ-) eat [9F]
 ἔσθλός ἡ ὁν fine, noble, good [15C]
 ἔσομαι fut. of εἰμί (be) (3rd s. ἔσται) [122]
 ἔσπομην aor. of ἔπομαι [7G]
 ἔσσι = εῖ you (s.) are [20E]
 ἔσται 3rd s. fut. of εἰμί (be) [122]
 ἔσταν they stopped (3rd pl. aor. of ἔσταμαι)
 ἔστερημένος η ον perf. part. pass. of στερέω [19B]
 ἔστηκώς νία ὁς (-οτ-) standing (perf. part. of ἔσταμαι)
 ἔσχατος η ον worst, furthest, last [12D]
 ἔσχον aor. of ἔχω [146]
 ἔσταιρη, ἡ prostitute, courtesan (1b) [12F]
 ἔταιρος, ὁ male companion (2a) [12F]
 ἔτερος ἢ ον one (or the other) of two [6D]
 ἔτερος . . . ἔτερον one . . . another [12A]
 ἔτι still, yet [3D]
 ἔτι καὶ νῦν even now, still now [4A]
 ἔτοιμος η ον ready (to) (+ inf.) [8C]
 ἔτος, τό year (3c) [17D]
 ἔτραπόμην aor. of τρέπομαι
 ἔτυχον aor. of τυγχάνω [146]
 εὖ well [3B]
 εὖ ποιέω treat well, do good to [12C]
 εὖ πράττω fare well, be prosperous [19E]
 εὐδαίμην ευδαιμον (ευδαιμον-) happy, rich, blessed by the gods [8B]
 εὐθύς at once, straightforward [7F]; straight towards (+ gen.) [16A]
 εὔνοια, ἡ good will (1b) [12B]
 εὔνους ουν well-disposed [11B]
 εὐπλόκαμος ον with pretty hair [20F]
 εὐπορία, ἡ abundance, means (1b) [18C]
 εὐπρεπής ἔς seemly, proper, becoming [15A]
 εύρ- aor. stem of εύρίσκω [7C]
 εύρηκα perf. of εύρισκω
 τεύρισκω (εύρ-) find, come upon [7C]
 εὐρύς εῖται ν broad, wide [20G]
 εὐσεβέω act righteously [13I]
 εὐτύχης ἔς fortunate, lucky [15B]
 εὐφρων εὐφρον well-disposed [4A-B]
 εὐχή, ἡ prayer (1a) [3E]
 εὐχομαι pray [3E]
 ἔφ'-=ἐπί¹
 ἔφάνην aor. of φαίνομαι
 ἔφην impf. of φημι [16B]
 ἔφοτλίζω equip, get ready [20B]
 ἔφον be naturally (aor. of φύομαι) [13H]
 ἔχθρα, ἡ enmity, hostility (1b) [12C]
 ἔχθρός, ὁ enemy (2a) [12C]
 ἔχθρος ἢ ον hostile, enemy [12C]
 τέχω (σχ-) have, hold [1G]; (+adv.) be in x [adv.] condition [13B]
 ἐν νῷ ἔχω have in mind, intend [6A]
 ἔών=ῶν being [19B]
 ἔώρα 3rd s. impf. of ὥρα
 ἔως, ἡ dawn [20B]
 *ἔως (+ ἄν + subj.) until [16G]; until, while (+ ind.); (+ opt.) until [17A]
 ἔωντόν=έαυτόν [19B]

Z

- Ζεύς (Δι-), ὁ Zeus (3a) [3C-E]
 ζημία, ἡ fine (1b) [13A]
 ζημιών fine, penalise, punish [16F]
 ζητέω look for, seek [3D]
 ζῷον, τό animal, creature, living thing (2b) [18B]

H

- ἡ – augment (if not under ἡ – look under ἀ – or ἐ -)
 ἡ or [1J]; than [7A]
 ἡ 1st s. impf. of εἰμί (be) [110]
 ἡ or [20E]
 ἡ δ' ὅς he said [7D]
 ἡσι imperf. of ἔρχομαι/εῖμι [161]
 ἡγεμών (ἡγεμον-), ὁ leader (3a) [8A]
 ἡγέομαι lead (+dat.) [8C]; think, consider [8A]
 ἡδέ and [20F]
 ἡδει 3rd s. past of οἶδα [167]
 ἡδεσαν 3rd pl. past οἶδα [167]
 ἡδέως with pleasure, happily [2A]
 ἡδη by now, now, already [2A]
 ἡδη past of οἶδα [167]
 ἡδιστος most pleasant (sup. of ἡδύς) [11C]
 τῇδομαι enjoy, be pleased with (+dat.) [7D]
 ἡδονή, ἡ pleasure (1a) [8C]
 ἡδύς εῖτα ὑ agreeable, pleasant (sup. ἡδιστος) [5A]
 ἡκιστα least of all, no, not [16H]
 ἡκω have come, come [11A]
 ἡλθον aor. of ἔρχομαι/εῖμι [146]
 ἡλιος, ὁ sun (2a) [6C]
 ἡμαρ (ἡματ-), τό day (3b) [20E]
 ἡμεῖς we [1C]
 ἡμεν 1st pl. impf. of εἰμί [110]
 ἡμέρα, ἡ day (1b) [9A-E]
 ἡμέτερος ἡ on our [1G]
 ἡμίονος, ὁ mule (2a) [9E]
 ἡν 3rd s. impf. of εἰμί [110]
 ἡν δ' ἐγώ I said [7D]
 ἡνεγκον aor. of φέρω [211]
 ἡπιστάμην impf. of ἐπίσταμαι [13A]
 Ἡρακλῆς, ὁ Herakles (3d uncontr.) [8C]
 ἡρόμην aor. of ἐρωτάω [194]
 ἡσαν 3rd pl. impf. of εἰμί [110]
 ἡσθα 2nd s. impf. of εἰμί [110]
 ἡσθόμην aor. of αἰσθάνομαι

ἡσυχάζω be quiet, keep quiet [2C]

ἡσυχία, ἡ quiet, peace (1b) [2]

ἡσυχος η on quiet, peaceful [9B]

ἥτε 2nd pl. impf. of εἰμί or 2nd pl. subj. of εἰμί

ἥττων ἥττον (ἥττον-) lesser, weaker [6D]

ἥῦρον aor. of εὐρίσκω [146]

ἥώς, ἡ (=έως, ἡ) dawn (acc. ἥώ; gen. ἥοῦς; dat.

ἥοι) [20B]

Θ

θάλαμος, ὁ bedchamber (2a) [15B]

θάλαττα, ἡ sea (1c) [1G]

θαν- aor. stem of θνήσκω [15A]

θάνατος, ὁ death (2a) [9I]

θαυμάζω wonder at [6B]

θε- aor. stem of τίθημι [6C]

θεᾶ, ἡ goddess (1b) [2]

θεάομαι watch, gaze at [3B]

θεάτης, ὁ spectator, (pl.) audience (1d) [9A]

θεῖος ἡ on divine [18D]

θεῖτο 3rd s. aor. opt. of τίθεμαι [237]

θέμενος η on aor. part of τίθεμαι [237]

θεός, ὁ god (2a) [4B]

θεράπαινα, ἡ maid-servant (1c) [17A]

θεραπεύω look after, tend [13C]

θεράπων (θεραποντ-), ὁ servant (3a) [17B]

θές place! set! put! (aor. imper. [s.] of τίθημι)
 [237]

θεσθαι aor. inf. of τίθεμαι [237]

θέω run [19F]

θῆκε(v) 3rd s. aor. of τίθημi (no augment)

θηρίον, τό beast (2b) [18D]

θήσεσθε 2nd pl. fut. of τίθεμαι [237]

τθνήσκω (θν-)- die [15A]

θνητός η on mortal [4B]

θορυβέω make a disturbance, din [11A]

θόρυβος, ὁ noise, din, clamour, hustle and bustle
 (2a) [3B]

θυγάτηρ (θυγατ(ε)ρ-), ἡ daughter (3a) [12D]

θῦμός, ὁ heart; anger (2a) [20C]

θύρα, ἡ door (1b) [3D]

θυσία, ἡ sacrifice (1b) [3E]

θύω sacrifice [3E]

θύμεθα 1st pl. aor. subj. of τίθεμαι

θωπεύω flatter [12C]

I

ἱατρικός η on medical, of healing [18E]

ἱατρός, ὁ doctor (2a) [17D]

ἱδ- aor. stem of ὄράω [1E-F]

ἱδιώτης, ὁ layman, private citizen (1d)

[18E]

ἱδον 1st s. aor. of ὄράω (no augment)

ἱδού look! here! hey! [3A]

ἱέναι inf. of ἔρχομαι/εῖμι [152]

ἱερά, τά rites, sacrifices (2b) [13E]

ἱερόν, τό sanctuary (2b) [4C]

ἱθι imper. s. of ἔρχομαι/εῖμi [201]

ἱκανός η on sufficient; able to (+inf.) [18B];
 capable of (+inf.) [14D]

ἱκάνω come, come to/upon (+acc.) [20D]

ἱκετεύω beg, supplicate [13F]

ἱκέτης, ὁ suppliant (1d) [4C]

ἱκινέομαι (ἱκ-) come to, arrive at [20E]

ἱκόμην aor. of ἱκνέομai

ἱμάτιον, τό cloak (2b) [12A]

ἱμεν = ιέναι [20D]

*ἱνα (+subj./opt.) in order to/that [16D]; (+indic.)
 where

ἱππος, ὁ horse (2a) [5A]

ἱσᾶσι(v) 3rd pl. of οἶδα [44]

ἱσμεν 1st pl. of οἶδα [44]

ἱστε 2nd pl. imperative of οἶδα [44, 201]

ἱστημι (στησ-) set up, raise

ἱστομαι (στα-) stand [15A]

ἱσχυρός ἡ on strong, powerful [13H]

ἱσως perhaps [7A]

ἱω subj. of ἔρχομαι/εῖμi [279]

ἱών ισσα ιὸν (ιοντ-) part. of ἔρχομαι/εῖμi [123]

K

καδ = κατά [20G]

καθαίρω (καθηρα-) cleanse, purify [19F]

καθέστηκα I have been put (perf. of καθίσταμαι)

[13H]

καθεστώς ὕστα ὁς (καθεστωτ-) having been made
 (perf. part. of καθίσταμai)

καθεύδω sleep [3D]

κακάθημαι be seated [16B]

καθίζομαι sit down [9C]

καθίζω sit down [9C]

καθίσταμai (καταστα-) be placed, put, made

[12D]

καθίστημi (καταστησa-) set up, make, place, put
 x (acc.) in (εις) γ [12D]

καθοράω (κατιδ-) see, look down on [8A]

*καὶ and [1A]; also [1B], even

*τε . . . καὶ both A and B

*καὶ γάρ in fact; yes, certainly [12C]

*καὶ δή and really; as a matter of fact; look! let us
 suppose [13A]

*καὶ δὴ καὶ moreover [5D]

*καὶ μήν what's more; look! [12B]; yes, and; and
 anyway

καπίτερ although (+part.) [6A]

*καίτοι and yet [10D]

κακοδαίμων κακόδαιμον (κακοδαιμον-) unlucky,
 dogged by an evil daimon [4A-B]

κακός η on bad, evil, cowardly, mean, lowly [1G]

κακά (κακῶς) ποιέω treat badly, do harm to [5B]

κακῶς badly, evilly [1E-F]

καλεσα- aor. stem of καλέω

καλέω (καλεσα-) call, summon [3D]

καλλιστος η on most (very) fine, good, beautiful
 [2C]

καλός η on beautiful, good [1A-B]

καλῶς well, finely, beautifully [1E-F]

κάρη (καρητ-), τό head (Attic κάρα [κρατ-], τό
 [3b]) [20G]

*κατά (+acc.) in, on, by, according to [3C];
 down, throughout, in relation to [12B]; (+ gen.)
 below [15A]; down from, against [20G]

καταβαίνω (καταβα-) go down, come down [1C-
 D]

καταδικάζω condemn; convict x (gen.) of γ (acc.)
 [9I]

καταδίκη, ἡ fine (1a) [16H]

καταθε- aor. stem of κατατίθημi [12I]

καταθηνήσκω (καταθαν-) die away [15A]

κατακλήνομai lie down [10D]

καταλαβ- aor. stem of καταλαμβάνω [7H]

καταλαμβάνω (καταλαβ-) overtake, come across,
 seize [7H]

καταλέγω (κατειπ-) recite, list [12G]

καταλείπω (καταλιπ-) leave behind, bequeath
 [14A]

καταλήψωμai fut. of καταλαμβάνω

καταλύω bring to an end, finish [10A]

καταμαρτυρέω give evidence against (gen.) [13D]
 καταστάς ἄσα ἀν (κατασταντ-) being placed, put
 (aor. part. of καθίσταμαι) [231]
 καταστῆναι ιο be put (aor. inf. of καθίσταμαι)
 [232]
 καταστήσομαι fut. of καθίσταμαι [232]
 κατατίθημι (καταθε-) put down, pay, perform
 [12I]
 καταφέρω (κατενεγκ-) carry down [17C]
 καταφρονέω despise, look down on (+ gen.)
 [12E]
 κατεγγυάω demand securities from (+ acc.) [13A]

κατέλαβον aor. of καταλαμβάνω [146]
 κατέλιπον aor. of καταλείπω
 κατέστην I was put (aor. of καθίσταμαι)
 κατέστησα I put (aor. of καθίστημι)
 κατηγορέω prosecute x (gen.) on charge of γ
 (acc.) [9H]
 κατηγορᾶ, ἡ speech for the prosecution (1b) [9H]
 κατήγορος, ὁ prosecutor (2a) [12B]
 κατθανών aor. part. of καταθνήσκω
 κατιδ- aor. stem of καθοράω [8A]
 κάτω below [11A]
 κε (κεν) = ἄν (enclitic) [20A]
 τικεῖμαι lie, be placed, be made [17B]
 κείνος η ο = ἔκείνος [20E]
 κέλευσαν 3rd pl. aor. of κέλευω (no augment)
 κέλευσε 3rd s. aor. of κέλευω (no augment)
 κέλευστής, ὁ boatswain (1d) [3D]
 κέλευω order [3E]
 κεν = κε [20A]

κεφαλή, ἡ head (1a) [6A]
 κῆρυξ (κηρῦκ-), ὁ herald (3a) [4D]
 κηρύττω announce, proclaim [11A]
 κινδῦνεύω be in danger, run a risk; be likely to
 (+ inf.) [17C]
 κίνδυνος, ὁ danger (2a) [3A]
 κλαίω (κλαυσ-) weep [15C]
 κλείω close, shut [17A]
 κλέπτης, ὁ thief (1d) [9I]
 τικλέπτω steal [6D]
 κληθείς εἶσα ἐν (κληθεντ-) aor. part. pass. of
 καλέω
 κλοπή, ἡ theft (1a) [18C]
 κλύνω 3rd pl. aor. of κλύω (no augment)
 κλῦτε 2nd pl. imper. of κλύω

κλύω hear [15A]
 κοινός ἡ ὁν common, shared [16D]
 κοῖος = ποῖος
 κολάζω punish [5B]
 κομίζομαι collect [16D]
 τικόπτω knock (on); cut [5D]
 κόραξ (κορακ-), ὁ crow (3a) [8A]
 κόσμος, ὁ decoration, ornament; order; universe
 (2a) [15A]
 κοτε = ποτε
 κου = που [19F]
 κούρη, ἡ = κόρη, ἡ girl, daughter (1a) [20A]
 κρατέω hold sway, power over (+ gen.) [4A]
 κρείττων κρείττον (κρείττον-) stronger, greater
 [6D]
 τικρίνω (κρινα-) judge, decide [13F]
 κρίσις, ἡ judgment, decision; dispute; trial (3e)
 [16F]
 τικτάρωm acquire, get, gain [15B]
 τικτείνω (κτεινα-) kill [18E]
 κτήμα (κτηματ-), τό possession (3b) [7H]
 κυβερνήτης, ὁ captain, helmsman (1d) [1G]
 κύριος ἦ on able, with power, sovereign, by right
 [14A]
 κύων (κυν-), ὁ dog (3a) [9H]
 κωλύω prevent, stop [4B]
 κως = πως

Λ

λαβ- aor. stem of λαμβάνω [3C]
 τιλαγχάνω (λαχ-) obtain by lot; run as a candidate
 for office [13C]
 δίκην λαγχάνω bring suit against
 λαθ- aor. stem of λανθάνω [4D], [9A-E]
 λακεδαμόνιος, ὁ Spartan (2a) [3C]
 λαμβάνομαι (λαβ-) take hold of (+ gen.) [8C]
 τιλαμβάνω (λαβ-) take, capture [3C]
 δίκην λαμβάνω punish, exact one's due from
 (παρά + gen.)
 λαμπάς (λαμπαδ-), ἡ torch (3a) [3A-B]
 τιλανθάνω (λαθ-) escape notice of x (acc.) –ing
 (nom. part.) [4D]
 λάδος, ὁ people, inhabitant (2a) [20F]
 λαχ- aor. stem of λαγχάνω [13C]

τιλέγω (εἰπ-) speak, say, tell, mean [1G]
 τιλείπω (λιπ-) leave, abandon [13C]
 λέληθε 3rd s. perf. of λανθάνω
 λέμβος, ὁ boat, life-boat (2a) [1G]
 ληφθ- aor. pass. stem of λαμβάνω
 λήψιμαι fut. of λαμβάνω
 λίθος, ὁ stone (2a) [11C]
 λιμήν (λιμεν-), ὁ harbour (3a) [3A-B]
 λιπ- aor. stem of λείπω
 λίσσομαι beseech [20D]
 λογίζομαι calculate, reckon, consider [7B]
 λογισμός, ὁ calculation (2a) [13B]
 λόγος, ὁ story, tale [2C]; speech, word [3C];
 reason, argument [5D] (2a)
 λοιπός ἡ ὁν left, remaining [17B]
 λούω wash (mid. wash oneself) [20F]
 λύω release [6A]

Μ

μά by! (+ acc.) [4C]
 μαθ- aor. stem of μανθάνω [3C]
 μαθήσομαι fut. of μανθάνω
 μαθητής, ὁ student (1d) [5D]
 μακρός ἦ on large, big, long [15A]
 μάλα very, quite, virtually [16H]
 μάλιστα (μάλα) especially, particularly; yes [4B]
 μάλλον (μάλα) . . . ἢ more, rather than [13I]
 μανθάνω (μαθ-) learn, understand [3C]
 μαρτυρέω give evidence, bear witness [13D]
 μαρτυρία, ἡ evidence, testimony (1b) [12G]
 μαρτύρωμαι invoke, call to witness [19F]
 μάρτυς (μαρτυρ-), ὁ witness (3a) [9H]
 μάχη, ἡ fight, battle (1a) [7G]
 τιμάχομαι (μαχεσ-) fight [2]
 μεγάλοιο gen. s. m. of μέγας
 μέγας μεγάλη μέγα (μεγαλ-) great, big [3C-E]
 μέγεθος, τό size (3c) [20E]
 μέγιστος η ον greatest (sup. of μέγας) [8B]
 μέθεις 2nd s. aor. imper. of μεθίημι [318]
 μεθίημι (μεθε-) allow, let go [19D]
 μείζων μείζον (μειζον-) greater (comp. of μέγας)
 [8B]
 μέλας αινα αν (μελαν-) black [9D]
 τιμέλει x (dat.) is concerned about (+ gen.) [14C]
 τιμέλλω be about to (+ fut. inf.); hesitate; intend
 (+ pres. inf.) [9J]

N

ναι yes [II]
 ναυμαχία, ἡ naval battle (1b) [2]
 ναῦς, ἡ ship (3 irr.) [1J]; [3C-E]
 ναύτης, ὁ sailor (1d) [1A-B]
 ναυτικός ἡ ὁν naval [3C]
 νεανίας, ὁ young man (1d) [5B]
 νεανίσκος, ὁ young man (2a) [7D]
 νεηνής, ὁ = νεανίας, ὁ [19C]
 νειμα- aor. stem of νέμω [18A]
 νεκρός, ὁ corpse (2a) [4B]
 τέλευτα (νειμα-) distribute, allot, assign [18A]
 νέος ἀ ον young [5B]
 νεώριον, τό dockyard [1A-B]
 νή by! (+acc.) [4A]
 νῆσος, ἡ island (2a) [3A]
 νέθρωπε = θνέθρωπε
 νικάω win, defeat [2B]
 νίκη, ἡ victory, conquest (1a) [2]
 νοέω plan, devise [20C]; think, mean, intend,
 notice [7B]
 νομή, ἡ distribution (1a) [18C]
 νομίζομαι be accustomed [19B]
 τνομίζω acknowledge, think x (acc.) to be γ (acc.
 or acc. + inf.) [7G]
 νόμος, ὁ law, convention (2a) [4B]
 νοσέω be sick [13C]
 νόσος, ἡ illness, plague, disease (2a) [4B]
 νοῦς, ὁ (νόος, contr.) mind, sense (2a) [5C]
 ἐν νῷ ἔχω have in mind, intend [6A]
 νν = ννν [20C]
 ννν now, then (*enclitic*) [8C]
 νῦν now [1G]
 νύξ (νυκτ-), ἡ night (3a) [3A-B]

Ξ

ξεῖνος = ξένος
 ξένη, ἡ foreign woman (1a) [12D]
 ξένος, ὁ foreigner, guest, host (2a) [4C]

Ο

ο ἡ τό the [1A-B]; *in Ionic* = he, she, it [20D]
 ο αὐτός the same [176]
 ο δέ and/but he [11C]

ο μέν... ὁ δέ one... another [8C]
 ο τι; what? (*sometimes in reply to τί;*) [9F]
 οδε ἥδε τόδε this here [9J]
 οδί this here (pointing)
 οδοιπόρος, ὁ traveller (2a) [11B]
 οδός, ἡ road, way (2a) [11B]
 οθεν from where [5C-D]; [16C]
 οἱ = αὐτῷ to him, her (dat.) (*Ionic*) [19A]
 οῖ (to) where [5C-D] [13E]
 τοῖδα know [1J]
 χάριν οἶδα be grateful to (+ dat.) [16B]
 οἰκαδε homewards [3B]
 οἴκε = ξοικε resemble, be like (+ dat.) [19D]
 οἰκεῖος, ὁ relative (2a) [13B]
 οἰκεῖος ἀ ον related, domestic, family [13B]
 οἰκέτης, ὁ house-slave (1d) [5B]
 οἰκέω dwell (in), live [7H]
 οἰκημα (οἰκηματ-), τό dwelling (3b) [18C]
 οἰκησις, ἡ dwelling (3e) [4A-B]
 οἰκία, ἡ house (1b) [3B]
 οἰκία, τά palace (2b) [19F]
 οἰκίδιον, τό small house (2b) [12I]
 οἴκοι at home [3D]
 οἰκόνδε home, homewards [20E]
 οἴκος, ὁ household, house (2a) [15C]
 οἰκός = εἰκός reasonable [19F]
 οἰκτίρω (οἰκτίρα-) pity [8B]
 Τοῖμαι think [7C]
 οἵμοι alas! oh dear! [1F]
 οἴσος ἀ ον what a! what sort of a! [10C]
 οἴσος τ' εἰμι be able to (+inf.) [12D]
 οἴχομαι be off, depart [17B]
 οκόθεν = ὅποθεν [19B]
 άλ- aor. stem ὄλλημαι [11B]
 άλεσα- aor. stem of ὄλλημαι [11B]
 άλιγος η ον small, few [4A]
 άλιγωρος ον contemptuous [14B]
 άλλημαι (aor. ὄλλόμην) be killed, die, perish
 [11B]
 Τόλλημη (άλεσα-) destroy, kill [11B]
 άλος η ον whole of [5A]
 άλοφύρομαι lament [4D]
 Τόμνημι (όμοσ-) swear [13C]
 άμοιος α ον like, similar to (+dat.) [9E]
 άμολογέω agree [7E]
 άμόνοια, ἡ agreement, harmony (1b) [2]
 άμως nevertheless, however [9F]

ονειρος, ὁ dream (2a) [19A]
 ονομα (όνοματ-), τό name (3b) [9B]
 οξύς εἰτι ὁ sharp, bitter, shrill [11C]
 οπλα, τά weapons, arms (2b) [3B]
 οπόθεν from where [5C-D]; [19B]
 οποι to where [5C-D]
 οποῖος ἂ ov of what kind [13E]
 οπόσος η ον how many, how great [6C]
 *οπόταν whenever (+ subj.) [16D]
 *οπότε when [5C-D]; whenever (+opt.) [16E]
 οπου where [5C-D, 6B]
 *ὅπως how (answer to πῶς;) [11A]; how (indir.
 q.) [5C-D]
 (+ fut. ind.) see to it that [12G]
 (+subj. or opt.) = ίνα in order to/that [18B]
 Τόρα (ιδ-) see [1E-F]
 οργή, ἡ anger (1a) [13B]
 οργίζομαι grow angry with (+ dat.) [12H]
 ορεος = ὄρους gen. of ορος, τό¹
 ορθός ἡ ὁν straight, correct, right [4C]
 ορκος, ὁ oath (2a) [12B]
 ορμάσσω charge, set off [17A]
 ορος, τό mountain (3c) [19F]
 ος ἡ ὁ who, what, which [10E]
 οσσος η ον how great! [2B]; as much/many as
 [11B]
 οστερ ήπερ οπέρ who/which indeed [10E]
 οστις ήτις οτι who(ever), which(ever) [10E]
 *οταν (+ subj.) whenever [14E]
 οτε when [5C-D, 6A]
 οτι that [1H]; because [9J]
 *ού (οὐκ, οὐχ) no, not [1C]
 ού μόνον . . . ἀλλὰ καὶ not only . . . but also [12C]
 ού where (at) [16D]
 οὐδαμῶς in no way, not at all [10A]
 οὐδέ and not, not even [3C]
 οὐδέν nothing [1D]
 οὐδέίς οὐδεμία οὐδέν (οὐδεν-) no, no one,
 nothing [4A-B]
 οὐδέποτε never [5C]
 οὐδέπω not yet [5A]
 οὐκ=ού no, not [1C]
 οὐκέτι no longer [2D]
 *οὐκοῦν therefore [7E]
 *οὐκον not . . . therefore [7E]
 *οὖν so, then, really, therefore [1D]
 ούνομα = ονομα, τό [19B]

οῦπερ where [17A]
 οὐποτε never [15C]
 οὐπω not yet [5A]
 ούρανός, ὁ sky, heavens (2a) [6B]
 ούσια, ἡ property, wealth (1b) [16D]
 *οὔτε . . . οὔτε neither . . . nor [5D]
 οὔτις (ούτιν-) no one [15C]
 ούτος αὕτη τοῦτο this; (s)he, it [3C-E]
 ούτος hey there! you there! [6D]
 ούτοσι this here (pointing) [3A-E]
 ούτω/ούτω thus, so; in this way [2D]
 οὐχ = ού [1C]
 Τόφείλω owe [5A]
 οφθαλμός, ὁ eye (2a) [20E]
 οφρα (+subj./opt.) = ίνα (+ind./subj./opt.) [20G];
 while, until
 οφρύς, ἡ eyebrow (3h) [6A]
 οψις, ἡ vision, sight (3e) [19D]

Π

παθ- aor. stem of πάσχω [4D]
 πάθος, τό suffering, experience (3c) [8B]
 παιδίον, τό child, slave (2b) [9I]
 παιδοποιέομαι beget, have children [12F]
 παιζω play, joke at (πρός + acc.) [1H]
 παις (παιδ-), ὁ, η child; slave (3a) [3A-B]
 πάλαι long ago [19F]
 παλαιός ἡ ὁν ancient, of old, old [13B]
 πάλιν back, again [7H]
 πανταχοῦ everywhere [8B]
 παντελῶς completely, outright [14D]
 *πάνυ very (much); at all [6D]
 *πάνυ μὲν οὖν certainly, of course [16B]
 πανύστατος η ον for the very last time [15A]
 πάρα = πάρεστι(v) [19E]
 πάρ = παρά [20G]
 *παρά (+ acc.) along, beside [2A]; against, to;
 compared with; except [12D]
 (+gen.) from [9I]
 (+dat.) with, beside, in the presence of [10B]
 πάρα=πάρεστι it is possible for (+dat.) [19E]
 παραγίνομαι (παραγεν-) be present, turn up at
 (+ dat.) [17B]
 παραδίδωμι (παραδο-) hand over [16C]
 παραδώσειν fut. inf. of παραδίδωμι [214]
 παραιτέομαι beg [18A]

παράκειμαι lie, be placed beside (+ dat.) [17B]
 παραλαβ- aor. stem of παραλαμβάνω [12I]
 παραλαμβάνω (παραλαβ-) take, receive from
 [12I]; undertake [19D]
 παρασκευάζω prepare, equip [16C]
 παρασκευή, ἡ preparation, equipping; force (1a)
 [11C]
 παρασχ- aor. stem of παρέχω [9E]
 παρεγενόμην aor. of παραγίγνομαι [17B]
 πάρειμι be at hand, be present (+dat.) [7B]
 παρέλαβον aor. of παραλαμβάνω [14G]
 παρελθ- aor. stem of παρέρχομαι [11A]
 παρέρχομαι (παρελθ-) pass. go by, come forward
 [11A]
 πάρεστι it is possible for (+ dat.) [19E]
 παρέχω (παρασχ-) give to, provide [9E]
 πρᾶγματα παρέχω cause trouble (to) [9E]
 παρθένος, ἡ maiden (2a) [20G]
 Παρθενών, ὁ the Parthenon (3a) [1A-B]
 πάριτε 2nd pl. imper. of παρέρχομαι/πάρειμι
 [20I]
 παριών οὐσα ὅν (-οντ-) part. of παρέρχομαι [123]
 παροράω (παριδ-) notice [19D]
 παρών οὖσα ὅν (παροντ-) part. of πάρειμι [87]
 πᾶς πᾶσα πᾶν (παντ-) all [9G]
 ὁ πᾶς the whole of [9G]
 τπάσχω (παθ-) suffer, experience [4D]
 πατήρ (πατ(ε)ρ-), ὁ father (3a) [5A]
 πατρίς (πατριδ-), ἡ fatherland (3a) [3A-B]
 πατρῷος ἦν on ancestral, of one's father [15A]
 παύομαι stop, cease (+ part.) [4D]; cease from
 (+gen.) [10D]
 παύω stop x (acc.) from γ (ἐκ + gen.); stop x
 (acc.) doing γ (acc. part.) [5B]
 πείθομαι (πιθ-) trust, obey [5B]; believe [6B]
 (+dat.)
 πείθω persuade [5D]
 πειράμαι (πειρᾶσα-) test, try [7C]
 πείσομαι fut. of πάσχω or πείθομαι [21I]
 τέμπω send [8A]
 πένης (πενητ-) poor man (3a); (adj.) poor [12G]
 πενία, ἡ poverty (1b) [12D]
 πεντήκοντα fifty [17B]
 *περί (+acc.) about, concerning [1I]
 (+gen.) about, around [8C]
 (+dat.) in, on [20E]; about [18E]
 περιφανῆς ἔς very clear, obvious [13D]

πεο- aor. stem of πίπτω [2B]
 πέφυκα tend naturally to (perf. of φύομαι) [13H]
 πηδάω leap, jump [6C]
 πιθ- aor. stem of πειθομαι [5B]
 τίνω (πι-) drink [17B]
 τίππτω (πεσ-) fall, die [2B]
 πιστεύω trust (+dat.) [12C]
 πιστός ἦν reliable, trustworthy, faithful [17A]
 πλεῖστος η on very much, most (sup. of πολύς)
 [16D]
 πλέον more (adv.) (comp. of πολύς) [16G]
 τπλέω (πλευσα-) sail [1G]
 πλέως α ων full of (+ gen.) [8C]
 πλῆθος, τό number, crowd; the people (3c)
 [4A-B]
 πλήν (+gen.) except [9G]
 πλησίον nearby, (+ gen.) near [9C]
 πλησίος ἦν near, close to (+ gen.) [17C]
 πλοῖον, τό vessel, ship (2b) [1A-B]
 πλούσιος ἦν rich, wealthy [12G]
 πλύνω wash [20B]
 πόθεν; from where? [3A, 5C-D]; ποθεν from
 somewhere [5C-D]
 ποῖ, where to? [1E]; ποι to somewhere [5C-D]
 ποιέομαι make [8C]
 ποιέω make, do [1E-F]
 κακά (κακῶς) ποιέω treat badly, harm [5B]
 ποιητής, ὁ poet (1d) [7B]
 ποιμήν (ποιμεν-), ὁ shepherd (3a) [17A]
 ποιός ἦν on; what sort of? [10E]
 πολεμέω make war [11B]
 πολεμικός ἦν of war, military, martial [18D]
 πολέμιοι, οι the enemy (2a) [2D]
 πολέμιος ἦν hostile, enemy [2D]
 πόλεμος, ὁ war (2a) [2D]
 πόλις, ἡ city, city-state (3e) [4A-B]
 πολιτεία, ἡ state, constitution (1b) [13G]
 πολιτεύομαι be a citizen [13G]
 πολίτης, ὁ citizen (1d) [8A]
 πολιτικός ἦν political, to do with the πόλις
 [18C]
 πολίτις (πολιτιδ -), ἡ female citizen (3a) [14C]
 πολλά many things [1I]
 πολλάκις many times, often [7C]
 πολύς πολλή πολύ (πολλ-) much, many
 [3C-E]
 πολύ (adv.) much [9H]

πονηρός ἦν wicked, wretched [9B]
 πόντος, ὁ sea (2a) [20F]
 πορεύομαι march, journey, go [3B]
 πορίζω provide, offer [18B]
 πόρην, ἡ prostitute (1a) [14D]
 πόρρω far, afar off [6C]
 Ποσειδῶν (Ποσειδων-), ὁ Poseidon, god of sea
 (3a) (voc. Πόσειδον; acc. Ποσειδῶ) [5C]
 πόσις, ὁ husband, spouse (3e) [15A]
 ποταμοῖο gen. s. of ποταμός
 ποταμός, ὁ river (2a) [7H]
 ποτε once, ever (enclitic) [5C-D, 7B]
 πότε when? [5C-D]
 πότερον . . . ἢ whether . . . or [2C]
 πότερος ἦν on; which (of two)? [6D]
 που somewhere, anywhere (enclitic) [5C-D];
 [20E]
 ποῦ; where? [1F, 5C-D]
 πούς (ποδ-), ὁ foot (3a) [6A]
 πρᾶγμα (πράγματ-), τό thing, deed, matter, affair;
 (pl.) troubles (3b) [4A-B]
 πρᾶγματα παρέχω cause trouble [9E]
 πρᾶξις, ἡ fact, action (3e) [13E]
 τπρᾶττω do, perform, fare [13E]
 ἐν πρᾶττω fare well, be prosperous [19E]
 πρέσβεις, οι ambassadors (3e) [4D]
 πρεσβευτής, ὁ ambassador (1d) [4D]
 πρεσβύτερος ἦν older, rather old [17A]
 *πρίν (+inf.) before [13B]
 πρίν ξν (+ subj.) until [17B]
 πρίν (+opt.) until [17B]
 πρό (+gen.) before, in front of [19F]
 προάγω lead on [16G]
 πρόβατον, τό sheep (2b) [17B]
 πρόγονος, ὁ forebear, ancestor (2a) [13G]
 προδίδωμι (προδο-) betray [15B]
 προδο- aor. stem of προδίδωμι [15B]
 προθύμεομαι be ready, eager [16B]
 πρόθυμος η on ready, eager, willing [13B]
 προίξ (προικ-), ἡ dowry (3a) [13A]
 *πρός (+acc.) to, towards [1G]
 (+ gen.) in the name/under the protection of
 [9H]
 (+ dat.) in addition to, near [9A-E]; [16C];
 [17A]
 (adverbial) in addition [18C]
 προσαγορεύω address, speak to [10C]

προσάπτω give, attach to (+ dat.) [18B]
 προσδραμ- aor. stem of προστρέχω [8A]
 προσεῖπον I spoke x (acc.) to γ (acc.)
 (προσέειπον Ionic) [20B]
 προσελθ- aor. stem of προσέρχομαι [14G]
 προσέρχομαι (προσελθ-) go/come towards.
 advance [2]
 προσέχω bring near, apply to
 προσέχω τὸν νοῦν pay attention to (+dat.)
 [12B]
 προσήκειτ is fitting for x (dat.) to – (+ inf.)
 [18E]
 προσήλθον aor. of προσέρχομαι [14G]
 πρόσθεν previously; before (+ gen.) [20G]
 προσιών οὖσα ὅν (προσιοντ-) part. of
 προσέρχομαι/πρόσειμι [123]
 προσκαλέω summon, call [17B]
 προσλέγω (προσειπ-) address [15C]
 προσπίνω fall upon, embrace [15A]
 προστάττω (προστάξα-) order (+dat.) [18A]
 προστρέχω (προσδραμ-) run towards [8A]
 προτείνω stretch out [19F]
 προτεραῖος ἦν on of the previous day [17C]
 πρότερον formerly, previously [12D]
 πρότερος ἦν first (of two); previous [12D]
 προτρέπω urge on, impel [7D]
 πρύτανις, ὁ prytanis (3e) [11A]
 πρώτων first, at first [6C]
 πρώτος η on first [6C]
 πυθ- aor. stem of πυνθάνομαι [13F]
 πύλη, ἡ gate (1a) [16A]
 τπνύθανομαι (πυθ-) learn, hear, get to know
 [13F]
 πῦρ (πυρ-), τό fire (3b) [9G]
 πυρά, τά fire-signal (2b) [3A]
 πυρᾶ, ἡ funeral pyre (1b) [4B]
 πύργος, ὁ tower (2a) [17C]
 πω yet (enclitic) [20E]
 τπωλέω sell [9E]
 πως somehow (enclitic) [5C, C-D]
 πῶς; how? [5C-D]
 *πῶς γάρ οὖ; of course [1J]

ράδιος ἦν easy [6A]
 ράδιως easily [6A]

ῥάστος η ον very easy [17D]
 ῥαψῳδός, ὁ rhapsode (2a) [1A-B]; [1H]
 ῥήτωρ (ῥητορ-), ὁ orator, politician (3a) [8B]
 τρίπτω throw [1G]

Σ

σαφῶς clearly [1E-F]; [1H]
 σεαυτόν yourself (s.) [1E]
 σελήνη, ἡ moon (1a) [6D]
 σέο=σοῦ of you [19D]
 σεῦ=σοῦ of you
 σημαίνω (σημην-) tell, signal [19F]
 σημεῖον, τό sign, signal (2b) [7H]
 σγάλα be quiet [11A]
 σιδηρέος η ον of iron, metal [19D]
 σῖτος, ὁ food (2a) (pl. σῖτα, τά [2b]) [8C]
 σιωπάω be silent [2C]
 τοκέπτομαι examine, look carefully at [16B]
 σκεύη, τά gear, furniture [4A-B]; ship's gear (3c)
 [16C]

τοκοπέω consider, examine [2C]
 σμικρός ἄ ón small, short, little [12F]
 σός οή σόν your (s.) [6D]
 σοφία, ἡ wisdom (1b) [7A]
 σοφιστής, ὁ sophist, thinker (1d) [5D]
 σοφός η ón wise, clever [5D]
 τοπένδω pour a libation [3E]
 σπεύδω hurry [3A]
 στονδά, αί treaty, truce (1a) [8C]
 σπονδή, ἡ libation (1a) [3E]
 σπουδάζω be concerned; do seriously [12E]
 σπουδαῖος ἄ ón serious, important [12E]
 σπουδή, ἡ zeal, haste, seriousness (1a) [10C]
 στάς στᾶσα στάν (σταν-) standing (aor. part. of
 ἵσταμαι) [232]
 στείχω go, come [15C]
 στένω groan [9E]
 στερέω deprive of [19B]
 στή = ἔστη he/she stood (aor. of ἴσταμαι) (no
 augment)
 στῆθ' = στήτε [232]
 στήτε stand! (2nd pl. imper. aor. of ἴσταμαι) [232]
 στόμα (στοματ-), τό mouth (3b) [16F]
 στρατηγός, ὁ general (2a) [1J]
 στρατιά, ἡ army (1b) [2]
 στρωμνή, ἡ bed (1a) [18B]

σύ you (s.) [1B]
 συγγένημα perf. of συγγίγνομαι [13H]
 συγγένεια, ἡ kinship (1b) [18D]
 συγγενής, ὁ relation (3d) [8C]
 συγγίγνομαι (συγγεν-) be with, have intercourse,
 dealings with (+ dat.) [12G]
 συγγνώμη, ἡ pardon, forgiveness (1a) [9J]
 συγγνώμην ἔχω forgive, pardon [9J]
 συγκόπτω beat up, strike (aor. pass. συνεκόπην)
 [17C]
 συγχωρέω agree with, to; yield to (+ dat.) [16F]
 συλλέγω collect, gather [16G]
 συμβουλεύομαι discuss with (+ dat.) [17E]
 συμβουλή, ἡ discussion, recommendation (1a)
 [18E]
 συμμαχός, ὁ ally (2a) [16C]
 συμπέμπω send with (+ dat.) [19C]
 συμπροθῦμέομαι share enthusiasm of (+ dat.)
 [17E]
 συμφορά, ἡ disaster, mishap, occurrence (1b)
 [16A]
 συμφορή = συμφορά
 *σύν (+dat.) with the help of [9A-E]; together
 with [18C]
 συνέρχομαι (συνελθ-) come together [12F]
 συνήλθον aor. of συνέρχομαι
 συνοικέω live with, together (+dat.) [10B]
 συντυγχάνω (συντυχ-) meet with (+dat.) [16A]
 σφεῖς they (Attic σφᾶς σφῶν σφίσι) (Ionic σφεῖς
 σφέας σφέων σφι) [19D]
 σφι to them (dat. of σφεῖς) [19D]
 σφόδρα very much, exceedingly [17C]
 σχ- aor. stem of ἔχω/ἔχομαι [1A-E]
 σχεδόν near, nearly, almost [5A]
 σχολή, ἡ leisure (1a) [16B]
 τσώζω save, keep safe [1G]
 Σωκράτης, ὁ Socrates (3d) [6C]
 σῶμα (σωματ-), τό body, person (3b) [14A]
 σῶος ἄ on safe [1G]
 σωτήρ (σωτηρ-), ὁ saviour (3a) [3A-B]
 σωτηρία, ἡ safety (1b) [1G]
 σωφροσύνη, ἡ good sense, moderation (1a)
 [18E]
 σωφρων (σωφρον-) sensible, temperate,
 modest, chaste, discreet, prudent, law-abiding,
 disciplined [15B]

Τ

τάλας αινα αν wretched, unhappy [9D]
 τᾶν my dear chap (condescending) [8C]
 τάξις, ἡ order, rank, battle-array (3e) [4A-B]
 ταχέως quickly [2D]
 τάχος, τό speed (3c) [18A]
 τε . . . καί both . . . and [1A]
 τεῖχος, τό wall (of a city) (3c) [10C]
 τεκμαίρομαι conclude, infer [16G]; assign,
 ordain
 τεκμήριον, τό evidence, proof (2b) [12F]
 τέκνον, τό child (2b) [15A]
 τελευτάω die, end, finish [17D]
 τέλος in the end, finally [2B]
 τευ = τινος [19D]
 τέχνη, ἡ skill, art, expertise (1a) [3C]
 τήμερον today [6D]
 τι a, something (*enclitic*) [2D]
 τί; what? [1D] why? [6C]
 τίθημι (θε-) put, place [6C] [12F]
 τίκιτω (τεκ-) bear, give birth to [15A]
 τιμάω honour [4B]; value, reckon [17B]; (+dat.)
 fine [12D]
 τίμη, ἡ privilege, honour (1a) [14D]
 τίμημα (τιμηματ-), τό fine (3b) [12D]
 τίκιωρέομαι take revenge on [12C]
 τίκιωρία, ἡ revenge, vengeance (1b) [12C]
 τις τι (τιν-) a certain, someone (*enclitic*)
 [4A-B]
 τίς τί (τιν-); who? what? which? [1B]
 τίθη, ἡ nurse (1a) [17B]
 *τοι then (*inference*) [10D]
 τοι = σοι [19D]
 τοί = οἵ (relative) [20E]
 *τοίνυν well then (*resuming argument*) [12H]
 τοιόσδε ἡδε ónde of this kind [19E]
 τοι-ούτος -αύτη -ούτο of this kind, of such a kind
 [9B]
 τοῖσι = τοῖς [19B]
 τόλμα, ἡ daring (1c) [2]
 τολμάω dare, be daring, undertake [2D]
 τοσούτος αύτη ούτο so great [12D]
 τότε then [5A]
 τούτω dat. of ούτος
 ἐν τούτω meanwhile, during this [8A]
 τράπεζα, ἡ bank (1c) [17B]
 τραπ- aor. stem of τρέπομαι

ΤΡ

τρεῖς τρία three [11C]
 τρέπομαι (τραπ-) turn (self), turn in flight [4D]
 ττρέπω cause to turn, put to flight
 ττρέφω (θρεψα-) rear, raise, feed, nourish [14D]
 ττρέχω (δραμ-) run [3D]
 τρημαρχέω serve as a trierarch [16C]
 τρημαρχος, ὁ trierarch (2a) [3D]
 τρημηρης, ἡ trireme (3d) [11B]
 τρόπος, ὁ way, manner (2a) [12H]
 τροφή, ἡ food, nourishment (1a) [18B]
 ττγχάνω (τυχ-) chance, happen (to be –ing +
 nom.part.); be actually –ing (+nom. part.) [4D]
 (+gen.) hit, chance/happen on, be subject to
 [9I]
 ττύπτω strike, hit [4B]
 τυχ- aor. stem of τυγχάνω [4D]
 τύχη, ἡ chance, good/bad fortune (1a) [12A]

Υ

ὑβρίζω treat violently, disgracefully [13A];
 humiliate
 υβρις, ἡ aggression, violence, insult, humiliation
 (3e) [4D]
 υβριστής, ὁ violent, criminal person (1d) [16A]
 υδωρ (ύδατ-), τό water (3b) [15A]
 νίος, ὁ son (2a; also, except for acc. s., like m.
 forms of γλυκύς) [5A]
 υμεῖς you (pl.) [1D]
 υμέτερος ἄ on your (when 'you' is more than one
 person) [7H]
 υπακούω reply, answer; obey (+ dat.) [16E]
 υπάρχω be, be sufficient [19E]; begin (+ gen.)
 [12C]
 *υπέρ (+gen.) for, on behalf of [8C]
 υπηρέτης, ὁ servant, slave (1d) [4D]
 υπισχνέομαι (ύποσχ-) promise (to) (+ fut. inf.)
 [16H]
 υπνος, ὁ sleep (2a) [19D]
 *υπό (+acc.) under, along under, up under [16A]
 (+gen.) by, at the hand of [8C]
 (+dat.) under, beneath [15A]
 υποδέχομαι welcome, entertain [19E]
 υπόλοιπος ον remaining [17C]
 υζ, ὁ boar (3h) [19D]
 υστεραῖος ἄ on of the next day [17C]
 υστερον later, further [9J]

ὑστερος ἄν later, last (of two) [9J]

ὑπό = ὑπό

ὑφαιρέομαι (ὑφελ-) steal, take for oneself by stealth [9I]

Φ

φαγ- aor. stem of ἔσθιω [9F]

φαίνομαι (φαν-) appear; seem [3B]; seem (to be) (+nom. part.) [4D]; seem to be but not *really* to be (+inf.) [13F]

τραίνω (τρην-) reveal, declare, indict [13H]

φάμενος ην aor. part. mid. of φημί (ἐφάμην) [16B]

οὐ φάμενος saying . . . not, refusing [336]

φάναι inf. of φημί [16B]

φανερός ἄν clear, obvious [12F]

φάνη 3rd s. aor. of φαίνομαι (*no augment*)

φάσθ you say (2nd pl. mid. of φημί) [16B]

φάσκω allege, claim, assert [13G]

φάτο he spoke (3rd s. aor. mid. of φημί)

φέρε come! [9B]

τφέρω (ἐνεγκ-) carry [4B]; bear, endure [17D]; lead [17A]

χαλεπῶς φέρω be angry, displeased at [13F] τφεύγω (φυγ-) run off, flee [1C-D]; be a defendant, be on trial [9H]

φεύξομαι fut. of φεύγω

τφημί/έφην I say/I said [7F]

φής you say [5B]

φήσω fut. of φημί [16B]

φήσειν 3rd s. aor. opt. of φημί

τφθάνω (φθασ-) anticipate x (acc.) by/in -ing (nom. part.) [4D]

φιλέω love, kiss [5C]; be used to (+inf.) [11B]

φιλίσ, ἡ friendship (1b) [18E]

φίλος, ὁ friend (2a) [1G]

φίλος ην dear; one's own [1G]

φιλοσοφία, ἡ philosophy (1b) [7D]

φιλόσοφος, ὁ philosopher (2a) [8C]

φίλτατος ην most dear (sup. of φίλος) [10C]

φοβέομαι fear, be afraid of, respect [2]

φοβέομαι μή (+subj.) fear that, lest [16B]; (+ opt.) [16H]

φοβερός ἄν terrible, frightening [18C]

φόβος, ὁ fear (2a) [4B]

φόνος, ὁ murder (2a) [17D]

φράζω utter, mention, talk [16D]

φράτερ (φράτερ-), ὁ member of phratry (3a) [13B]

φρήν (φρεν-), ἡ heart, mind (3a) [20C]

φρονέω think, consider [20D]

φροντίζω think, worry [1G]

φροντίς (φροντιδ-), ἡ thought, care, concern (3a) [6A]

φυγή, ἡ flight (1a) [18A]

φύγον 1st s. aor. of φεύγω (no augment)

φυλακή, ἡ guard (1a) [18C]

φύλαξ (φυλακ-), ὁ, ἡ guard (3a) [10C]

φυλάττω guard (Ionic φυλάσσω) [7G]

φύσις, ἡ nature, character, temperament (3e) [13A]

τφρώ bear; mid. grow; (aor. mid.) ἔφυν be naturally; (perf.) πέφυκα be inclined by nature [13H]

φωνέω speak, utter [7H]

φωνή, ἡ voice, language, speech (1a) [7H]

φῶς (φωτ-), τό light (3b) [18C]

φώς (φωτ-), ὁ man, mortal (3a) [20F]

X

χαῖρε greetings! hello! [8A] farewell!

τχαίρω (χαρ-) rejoice [20A]

χαλεπός ἄν difficult, hard [8C]

χαλεπῶς φέρω be angry, displeased at [13F]

χαλκοῦς ἡ οὖν of bronze [17A]

χαρίζομαι oblige, please; be dear to (+dat.) [19E]

χάρις (χαριτ-), ἡ reciprocal action, thanks, grace, (3a) [16B]

χάριν οἶδα be grateful to (+dat.) [16B]

χειμών (χειμων-), ὁ winter, storm (3a) [18B]

χείρ (χειρ-), ἡ hand (3a) [8A]

χειρόν χειρον (χειρον-) worse (comp. of κακός) [8C]

χθές yesterday [17D]

χίλιοι αι σι thousand [17C]

χορός, ὁ dance; chorus (2a) [20E]

τχράομαι use, employ (+dat.) [9E]

χρέα, τά debts (3c uncontr.) [5B]

τχρή it is necessary for x (acc.) to – (infin.) [9F]

χρῆμα (χρηματ-), τό thing (3b) [19B]

χρήματα, τά money (3b) [5A]

χρηματίζω do business [11B]

χρῆσθαι pres. inf. of χράομαι

χρήσιμος ην profitable, useful [6D]

χρηστός ἡν good, fine, serviceable [5B]

χρῆται 3rd s. pres. of χράομαι

χρόα acc. of χρώς [20D]

χροί dat. of χρώς [20D]

χρόνος, ὁ time (2a) [8B]

χροός gen. of χρώς [20D]

χρύσεος ην golden [20G]

χρώς (χρωτ-), ὁ flesh, skin, body (3a) [15A]

(Ionic acc. χρόα; gen. χροός; dat. χροί [20D])

χωρέω go, come [3A]

χώρη, ἡ land (1a) (Attic χώρα, ἡ [1b]) [19C]

χωρίον, τό place; space; region [6C]; farm (2b) [16A]

χωρίς apart, separately (from) (+gen.) [16D]

ψῆφος, ἡ vote, voting-pebble (2a) [9H]

ψυχή ἡ soul, life (1a) [17C]

Ω

ώ- augment (if not under ω- look under ό-)

ώ what . . . ! (+gen.) [4D]

ώ O (+voc./nom.) (addressing someone) [1B]

ώδε thus, as follows [18E]

ώθεω push, shove [12A]

ώλομν aor. of ὅλλυμαι

ώμην impf. of οίμαι

ώμος, ὁ shoulder (2a) [20G]

ών ούσα ὄν (όντ-) part. of ειμί [87]

ών = ούν [19C]

τώνεομαι (πριτ-) buy [16C]

*ώς how! [1C, 5C-D]; as [6A]; that [7B]

(+acc.) towards, to the house of [12F]

(+fut. part.) in order to [13B]

(+sup.) as – as possible [16C]

(+subj./opt.) ἵνα in order to/that [20C]

ώς thus, so [20A]

ώσπερ like, as [2D]

*ώστε so that, with the result that, consequently
(+inf./indic.) [16C]

List of proper names

Most names of people(s) and all names of places will be found in the running vocabularies where they occur. The names which recur several times and are not repeated in the running vocabularies are listed here for convenience of reference.

Ἄδμητ-ος, ὁ Admetos (2a) (husband of Alkestis)

Ἄδρηστ-ος, ὁ Adrastos (2a) ('Unable to escape'; member of the Phrygian royal family and suppliant of Croesus)

Ἀθήνη-η-ᾶ, ἡ Athene (1a/b) (goddess of craftsmanship and protectress of Odysseus)

Ἀλκίνοο-ος, ὁ Alkinoos (2a) (king of the Phaiakians and father of Nausikaa)

Ἀμφί-θε-ος, ὁ Amphitheos (2a) ('God on both sides'; goes to Sparta to get Dikaiopolis' private peace-treaty)

Ἀπολλόδωρ-ος, ὁ Apollodoros (2a) (prosecutor of Neaira and Stephanos; friend of Aristarkhos)

Ἀπόλλων ('Απολλων-), ὁ Apollo (3a: but voc. usu. "Απόλλον; acc. 'Απόλλω) (god of prophecy, with oracular shrine at Delphi)

'Αρισταρχ-ος, ὁ Aristarkhos (2a) (friend of Apollodoros, narrator of his legal troubles at the hands of Theophemos and Euergos)

'Αφροδίτ-η, ἡ Aphrodite (1a) (goddess of love; used often as synonym for sexual pleasure)

Βδελυκλέων (Βδελυκλεων-), ὁ Bdelykleon (3a) ('Loathe-Kleon'; son of Philokleon)

Δικαιόπολις, ὁ Dikaiopolis (3e) ('Just citizen'; Attic farmer in search of peace)

Διονύσοδωρ-ος, ὁ Dionysodoros (2a) (sophist, brother of Euthydemos)

'Επιμηθ-εύς, ὁ Epimetheus (3g) ('Aftersight'; brother of Prometheus)

'Ερμ-ῆς, ὁ Hermes (1d) (Zeus' messenger)

Εὐεργίδ-ης, ὁ Euergides (1d) (experienced dikast)

Εὔεργ-ος, ὁ Euergos (2a) (brother of Theophemos and his helper in seizing Aristarkhos' goods)

Εὐθύδημ-ος, ὁ Euthydemos (2a) (sophist, brother of Dionysodoros)

Θεογέν-ης, ὁ Theogenes (3d) (*basileus archon* and for a short time husband of Phano)

Θεόφημ-ος, ὁ Theophemos (2a) (enemy of Aristarkhos and responsible for the seizure of his goods)

Ἴλισ-ός, ὁ river Ilisos (2a) (see map, *Text*, p. 19)

Κίνησί-ᾶς, ὁ Kinesias (1d) ('Sexually active'; husband of Myrrhine)

Κλεινί-ᾶς, ὁ Kleinias (1d) (a young friend of Socrates)

Κλεονίκ-η, ἡ Kleonike (1a) (friend and fellow-conspirator of Lysistrata)

Κροῖσ-ος, ὁ Croesus (2a) (king of Lydia) (see map, *Text*, p. 157)

Κωμί-ᾶς, ὁ Komias (1d) (experienced dikast)

Λάβης (Λαβητ-), ὁ Labes (3a) ('Grabber'; dog indicted on a charge of stealing cheese)

Λῦδοι, οἱ Lydians (2a) (Croesus' people) (see map, *Text*, p. 157)

Λυσί-ᾶς, ὁ Lysias (1d) (the famous orator, lover of Metaneira)

Λῦσιστράτ-η, ἡ Lysistrata (1a) ('Destroyer of the army'; prime-mover of the women's sex-strike)

Μετάνειρ-α, ἡ Metaneira (1b) (a slave and prostitute in Nikarete's brothel, loved by Lysias)

Μυρρίν-η, ἡ Myrrhine (1a) (friend of Lysistrata and wife of Kinesias)

Μῦσοι, οἱ Mysians (2a) (see map, *Text*, p. 157)

Ναυσικά-ᾶ, ἡ Nausikaa (1b) (unmarried daughter of Alkinoos, king of the Phaiakians)

Νέαιρ-α, ἡ Neaira (1b) ('wife' of Stephanos; indicted by Apollodoros for living with Stephanos as his wife and pretending that her children were citizens)

Νικαρέτ-η, ἡ Nikarete (1a) (brothel-keeper; former owner of Neaira)

Ξανθί-ᾶς, ὁ Xanthias (1d) (slave of Bdelykleon)

'Οδυ(σ)-εύς, ὁ Odysseus (3g) (cunning Greek hero, who wandered for ten years after the Trojan War before finally returning to Ithaka, his kingdom)

'Ομηρ-ος, ὁ Homer (2a) (epic poet, author of the *Iliad* and the *Odyssey*)

Πεισ-έταιρ-ος, ὁ Peisetairoς (2a) ('Persuade-friend'; friend of Dikaiopolis; plans to leave Athens with Euelpides)

Περικλ-ής, ὁ Pericles (3d: uncontr.) (political leader in Athens during the mid-fifth century)

Προμηθ-εύς, ὁ Prometheus (3g) ('Foresight'; brother of Epimetheus)

Πῶλ-ος, ὁ Polos (2a) (a rower on board a trireme)

Στέφαν-ος, ὁ Stephanos (2a) ('husband' of Neaira; indicted by Apollodoros for living with a foreigner as his wife and trying to pass off her children as citizens)

Στρεψιαδ-ης, ὁ Strepsiades (1d) ('Twist and turn'; debt-ridden farmer, father of Pheidippides)

Στρῦμόδωρ-ος, ὁ Strymodorus (2a) (inexperienced dikast)

Σωσί-ᾶς, ὁ Sosias (1d) (slave of Bdelykleon)

Φαίηκ-ες, οἱ Phaiakians (3a) (Alkinoos' people)

Φαν-ώ, ἡ Phano (acc. Φαν-ώ; gen. Φαν-οῦ; dat. Φαν-οῖ) (daughter of Neaira; married to Phrastor, then Theogenes)

Φειδιππίδ-ης, ὁ Pheidippides (1d) ('Son of Pheidon and horse'; chariot-racing, horse-mad son of Strepsiades)

Φιλοκλέων (Φιλοκλεων-), ὁ Philokleon (3a) ('Love-Kleon'; jury-service-loving father of Bdelykleon)

Φράστωρ (Φραστορ-), ὁ Phrastor (3a) (for a time husband of Phano)

Φρῦνιων (Φρῦνιων-), ὁ Phrynon (3a) (former lover of Neaira, from whom Stephanos rescued her)

Χαιρεφῶν (Χαιρεφωντ-), ὁ Khairephon (3a) (good friend of Socrates)